

# THE PRINCE



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# MARY TEACHER

By MARTHA VAN METER

WITH AN INTRODUCTION BY

JESSE LYMAN HURLBUT, D.D.

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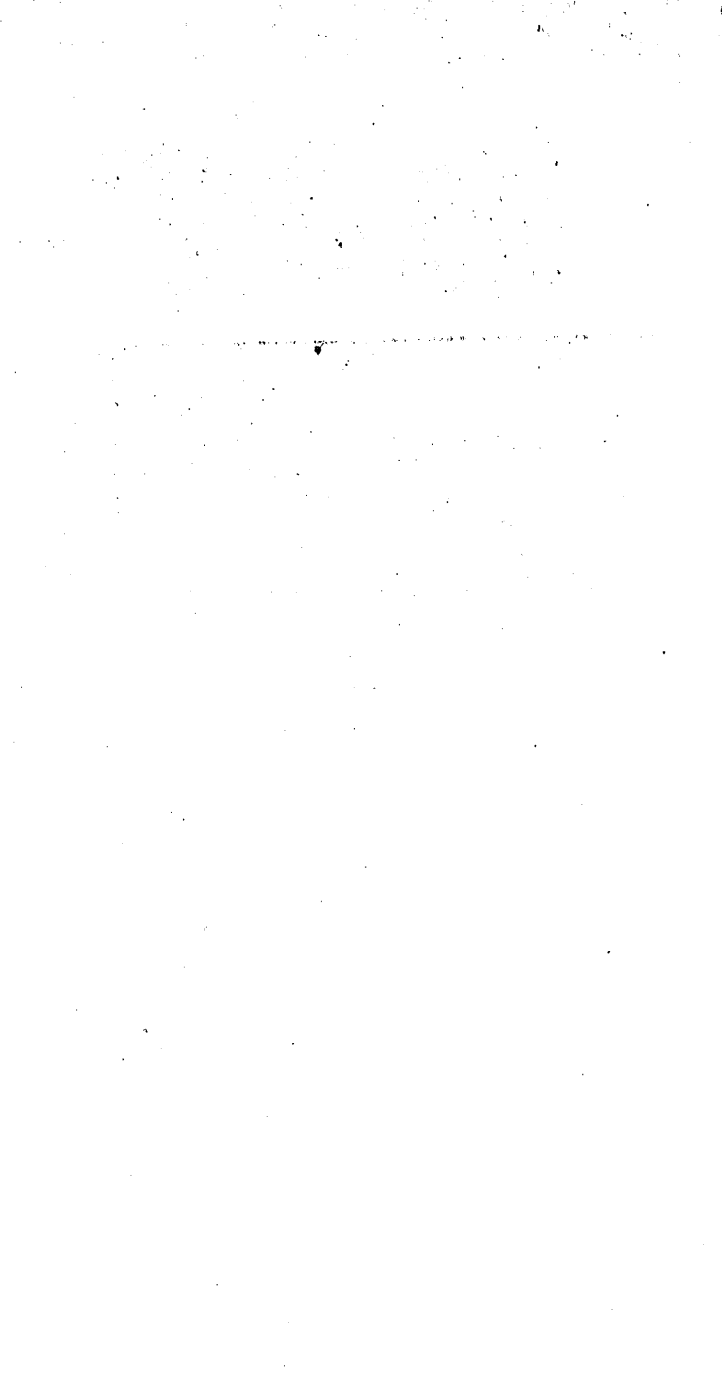
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THE  
PRIMARY TEACHER  
WITH  
HELPS AND EXERCISES

BY

MARTHA VAN MARTER

II

INTRODUCTION BY

JESSE LYMAN HURLBUT, D.D.

Better a child in God's great house  
Than the king of all the earth.—*MacDonald*



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## INTRODUCTION.

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**T**HE Sunday school workers are the cream of the church membership, in intelligence, in earnestness, in effort, and in self-denial. There is no department of Christian activity where are found so many devoted people as in the Sunday school.

What the Sunday school workers are to the church the primary teachers, as a body, are to the Sunday school—its most enthusiastic, eager, and self-denying members. No doubt there are incompetent and inactive primary teachers, but they are less in number, proportionally, than in any other department of the Sunday school. It is the experience of every leader in the Sunday school cause, that the primary teachers appear in stronger force at the convention, the institute, and the assembly than the representatives of any other department, in proportion to their numbers; that they are more eager for methods and plans of instruction, will listen to more addresses, will ask more questions, and will give more time to the work than any other body of teachers.

The reasons for this earnestness are manifest. The primary teacher deals with ardent young natures, responsive and affectionate. They manifest



their interest and their delight more than children of a larger growth; and their interest awakens the zeal of their teacher. Moreover, the primary teacher must of necessity have her lesson thoroughly studied and prepared. It is desirable for all teachers to be thoroughly equipped for the lesson, but it is absolutely necessary for the primary teacher. She cannot call out the lesson by questions from her class; she cannot study it with her class; she must teach it to her class out of her own store of knowledge and tact. For these reasons, primary teachers are ever on the alert for new methods, suggestive hints, and helps in their work.

We welcome, therefore, any new book that promises assistance to primary teachers, for we know that it will be eagerly received and read. We welcome especially this book, which is the result of many years' work in the primary department, and presents methods which have been tested in practice.

Its author has written lesson helps for primary teachers for the past ten years, and is a lover of little people, a skilled teacher, and a practiced writer. We believe, therefore, that her book, which has been written in response to an urgent demand, will be found helpful to all primary teachers and to those who instruct little children, in the home as well as in the Sunday school.

JESSE L. HURLBUT.

NEW YORK.

## THE PRIMARY TEACHER'S PRAYER.

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UP to me sweet childhood looketh,  
Heart, and mind, and soul awake ;  
Teach me of thy ways, O Father !  
For sweet childhood's sake.

In their young hearts, soft and tender,  
Guide my hand good seed to sow,  
That its blossoming may praise thee,  
Whereso'er they go.

Give to me a cheerful spirit,  
That my little flock may see  
It is good and pleasant service  
To be taught of thee.

Father, order all my footsteps  
To direct my daily way,  
That, in following me, the children  
May not go astray.

Let thy holy counsel lead me ;  
Let thy light before me shine ;  
That they may not stumble over  
Word or deed of mine.

Draw us hand and hand to Jesus,  
For his word's sake, unforgot,  
"Let the little ones come to me,  
And forbid them not."

—*Unknown.*



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# THE PRIMARY TEACHER.

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## CHAPTER I.

### THE TEACHER—WHO AND WHAT?

I love thy men and women, Lord,  
The children round thy door.—*MacDonald.*

A LITTLE girl three years of age went to Sunday school for the first time. She had been taught at home to pray to Jesus, and in her thought he stood as the dearest and best Friend of little children, a real person, and yet the great God of heaven and earth.

In the Sunday school to which she went that day the primary class was taught by a good man whom the children dearly loved.

The little maid went home and eagerly poured out the joy of her heart. Suddenly she paused, and after a moment's silence said, "And O, mamma, I saw Jesus, and he smiled at me!"

The dear child saw kindness, gentleness, love, and she said, "It is Jesus!" If she had seen coldness, impatience, lack of sympathy, could she have associated them with the gracious Saviour?

The primary teacher stands before the children in Christ's stead!

When Tommy and Mary set out for the Sunday school "to learn about Jesus," they have a right to expect that their teacher is acquainted with him. They expect to hear how good he is and what he wants his little children to do that they may please him. They do not put the thought into words, but it lies deep down in the little heart, and it is both the privilege and duty of the teacher to show them the Saviour they need to see.

But the Christ must live in the teacher's heart if he is to be represented to the little ones. Shams are of no avail with children. We may hang veils before our real selves with our elders, but not with the babies. The dear truth-loving little souls are not yet far enough away from paradise to be dazzled by false lights, and so they go straight to the hard bottom of facts.

The child lover is generally sought as the teacher of the primary class. This is quite right, provided the love is the true love, which is sacrifice rather than sentiment. There are child lovers, so called, who delight in the unspeakable grace and charm of childhood, but who think little of the immortal Being behind the bright eyes and rosy cheeks and dewy lips of the darlings.

Such are flesh and blood lovers, and though they sometimes find their way into the primary class, they seldom remain long.

We once visited a primary class in the Sunday school of a prominent city church. The teacher was a beautiful woman, charmingly dressed, and

the children evidently came from homes of wealth and refinement.

The teacher called the little ones by various endearing names, and in many ways sought to impress upon them the fact that *she* loved them. "Now, my darlings, you will be quiet just to please me, I am sure;" and "I shall be so happy if you will all sing sweetly;" and "These ladies who have come to visit you will enjoy hearing you recite the Golden Text." The children seemed strangely listless and indifferent to all these solicitations, but the change was marked when a plain looking lady visitor spoke a few earnest words about the Lord's love and tender care for little children! Little eyes brightened and little voices rang out in a sweet song of praise when the visitor said: "Jesus hears you when you sing. Will you not make him glad now with your songs?"

The true teacher of the little ones will have much to say of our Lord, and very little of self. The children will be loved first of all for Christ's sake, and because he loves them.

And they will be taught, because the truth will lie deep in the heart of the teacher, that the way into the kingdom is through "the conquest of self-seeking *egoism*," as Froebel so well expressed it.

It is a beautiful and wonderful work to which the primary teacher is called. Who is sufficient? For nothing is so tender as the soul of a little child! Nothing can so easily be hurt by careless, ignorant handling. Froebel says: "Losses which have



taken place in the first stage of life—in which the heart-leaves, the germ-leaves, of the whole being unfold—are never made up.”

Who and what shall the primary teacher be?

Man or woman, young or old, married or single, rich or poor, learned or unlearned—these accidents matter little. But it does matter greatly *what* the primary teacher is!

The teacher of the little ones must be one who “loves God and every little child.” This is indispensable to success. But there must be wisdom as well as love—the wisdom that comes down from above. As we follow the teachings of our Lord, we see more and more clearly that the child heart is the wise and loving heart. The primary teacher then must become as a little child, loving, simple-hearted, teachable.

Such a one may not be skilled in normal methods; it may be impossible to mingle with other teachers and catch their spirit; there may even be great odds to contend against as to surroundings and interest and sympathy; but if there be indeed the obedient child heart, there need be no fear of failure and defeat.

The disciples were astonished when Jesus taught them that they must become as little children. They thought that the little children must become like themselves! Not so, said the great Teacher. The children are true, humble, loving, and obedient. They belong to the heavenly kingdom. But you—you have grown self-centered, wise in your own con-

ceit, false in your standards, unloving, disobedient. You need to come into the child's world.

The primary teacher must have the child heart, dwell in the child world, and be able to "think as a child."

One who hears the divine call to this delicate work need not shrink back because of the requirements. He who calls will surely furnish. And, while human helps are much to be desired, the only indispensable furnishing after all must come from the holy Teacher who himself became a little child for our sakes.

This is the training that must not be omitted.

But the truly called teacher will recognize the fact that God helps those who help themselves, and will be wise to seek outward preparation while waiting for the inner baptism.

Many years ago a Sunday school meeting was called in a country village in England to consider the question of forming an infant class. There were plenty of little ones in great need of religious training, but, alas! a teacher could not be found. Some could not give the needed time to the work; others did not "know how to get on with little children," while others clearly perceived and frankly owned their unfitness for the work. The matter was about to be postponed indefinitely, when, to the astonishment of all, the village blacksmith rose, and said simply, "I'll try it, please God."

He was known to be a good man, but of all

others he seemed the least adapted to this line of work. His voice was loud and harsh, his manner uncouth, and moreover he was not known to have the power to attract children which is often found in people with a rough exterior.

The blacksmith knew very well that he was not fitted for the work. He had not ventured to offer himself until all other resources had failed. But the need had been laid upon his heart, and he dared not let his unfitness stand in the way of the Lord's work.

So this untaught man did the one wise and true thing: *he put himself in training*. He borrowed some children's books; he read and thought and prayed. He studied Bible stories long and patiently. Then putting away the book he wrote out the stories in his own words. Early and late he toiled. Months passed, and still the brawny student was at work, making ready to obey his Lord's call.

One bleak November day some little children stood at the smithy door watching the sparks fly from the anvil. By and by they ventured in. The smith began to speak to them, and his own heart glowed as he saw that his words found their way to the young hearts. He felt that his long labor had not been in vain, and that day witnessed the beginning of the blacksmith's direct work for the neglected little ones.

It is not surprising that this man came to be known as one of the most successful primary teach-

ers in all England. Hundreds of little ones found in him a friend and a guide into heavenly paths. And this because he obeyed the call, and put himself in training.

This is a somewhat extreme case. In our day of abundant "helps" the teacher hearing the divine call will find sympathetic encouragement at the very outset! But we give the extreme case to show how truly our God opens "the way in the sea" to one who is minded to go forward. "Only be thou strong and very courageous," dear teacher-friend, so honored of God as to be called to a work like this!

## CHAPTER II.

### CLASS ORGANIZATION.

“The first six years are as full of advancement as the six years of creation.”

“A HUNDRED and fifty in the infant class to-day!” said the good superintendent of the Sunday school, beaming with satisfaction. “Yes, our school is certainly growing!”

There was no doubt that the infant class was growing. The little seats were crowded with wriggling, uneasy children, getting their first impressions of order and good behavior in the house of God. And it is said that early impressions are not easily effaced.

The room was a large, bright one, but badly ventilated. The day was cold, and it would not do to open the windows and let the wintry wind fall directly upon the heads of the children. So the warm, vitiated air was breathed over and over again, with such results as might be expected.

The “infants” were of varying ages, from three to ten years. Here a group of a dozen or so were being vastly entertained by the pranks of a jolly baby of three. In another corner of the room still another infant was weeping and rubbing his

eyes with his fat fists, while a dozen or more were giving due attention to his small woes.

Over this way a bright-eyed girl was the center of a half dozen eager listeners, who were hearing all about the pretty new hat ; while over that way boys were elbowing and pushing and scrambling, making vain endeavors meanwhile to get attention from the teachers, that they might make complaints in due form.

But where were the teachers? They were on duty, and doing all they could to hold the attention of the children. One was teaching the lesson, the other moving about endeavoring to quiet disturbances and secure order ; for while she was at the front an insurrection broke out in the rear, and *vice versa*.

And yet the lady who was trying to tell the sweet Gospel story was no novice. She had evidently both gifts and graces for this kind of work. She was sympathetic, enthusiastic, and capable.

What was lacking?

A proper classification and necessary help.

The children were not sinners above others, nor was their teacher a failure. The difficulty lay in the attempt to do what very few people can do.

A kindergarten teacher of thorough training and wide experience cannot do justice to more than twenty-five children ; more frequently the limit is placed at twenty. In public schools it is thought unwise to place more than fifty under the care of

one primary teacher. Why is it thought that a teacher in a Sunday school primary class, who has to deal with the very loftiest subjects, can properly handle from one to two or even three hundred children?

Why may not a class like this be made into three or four divisions? The teacher who cannot teach a hundred and fifty may be able to do excellent work with a third or fourth of that number. Or, still better, the "little class" system may be adopted.

This brings us to a very important question.

How shall we most successfully organize the primary class?

Two methods are in vogue, each having its own special advantages. The more common, perhaps we may say the more popular, of the two places the children, be they few or many, under the care of a superintendent, who secures two or more assistants, an organist, a secretary, and possibly a librarian and a general helper. The superintendent conducts the exercises and teaches the lesson, while the assistants serve in their allotted places.

This method, especially when the class is large, means hard, exhausting work, and a general sense of duty left undone, which is always depressing. The burden falls upon the superintendent, of necessity. The assistants can assist, but the superintendent must plan, direct, and see that the work is actually done. Think what is to be accomplished in one short hour: Lesson teaching, singing, roll

call, teaching Bible verses, giving out papers and cards, gathering pennies, adjusting strings and buttons, settling childish disputes, distributing library books, keeping order, etc., etc. The little children, of all others, need special attention.

Freddy, who has learned the Golden Text, wants teacher to hear him recite it, and feels defrauded if this cannot be. Jenny is rejoicing over the coming of a baby sister, and wants teacher to rejoice with her; while Alice perhaps comes with little heart full of sorrow because the angels have taken baby away, and wants a word of loving sympathy from teacher.

The superintendent would be only too glad to enter into all the little childish confidences, but sixty minutes make an hour, and, besides, there is a limit to one's powers of endurance. What wonder that the teacher sighs hopelessly, looking out upon the hundred or more little ones to be faithfully visited in their homes.

Yet this system has its advantages. The attention is concentrated in one direction, or should be. It is easily adapted to unfavorable surroundings, and many teachers think that better order can be secured by having one controlling mind to which all are subject.

The other method, strongly advocated by some of the wisest and most advanced primary teachers, breaks up the primary class into little groups of ten or less. A teacher is placed over each group, and these teachers relieve the superintendent of



much routine work. They call the roll, gather the pennies, teach the Golden Text where it has not been taught at home, give out papers, cards, and books, and perhaps have a short talk with their classes about the lesson story before the more formal teaching of the lesson by the superintendent. The children are thus brought into close contact with a teacher who can attend to little wants and come to know each one as a little individual. She can learn faults, and so know how to correct wisely. She can give the loving touch to little hands and hearts if she be herself in living connection with the great heart of Love. She can look after absentees, visit the sick, and acquaint the superintendent with special cases needing special attention, and in many ways can do work that the most active, tireless, and faithful superintendent cannot do.

The little class system deserves a trial for these if for no other reasons. By it

Good order is promoted.

Time is saved.

Children are personally reached.

Every teacher knows how spontaneously disorder springs up during the gathering of the pennies, the distribution of papers, etc. With this system teachers are on the spot to preserve order.

All the incidentals of which mention has been made take time, and somebody must give it. Ten teachers can do it more quickly than one or two.

The personal touch is a matter of more importance than we think, perhaps. "I love my teacher; she smiled at me," said a little girl who went but two or three times to Sunday school, and then went to heaven.

Said an earnest teacher, dissatisfied with the results of her teaching, "I would like to try the little class plan, if I only knew how to go about it."

To such, an experience worth more than many theories is offered :

The class was not large, but growing. An attendance of sixty was thought very good. It was easy enough to hold little eyes and ears during the teaching of the lesson, but the roll call was a trial time, and so of other exercises during which most of the class were necessarily unoccupied. Many considerations, some of which are specified above, urged the change. The superintendent of the main school said, "Try it; try anything you please. The responsibility rests with you."

We were told that it was difficult to find Sunday school teachers. How six, the modest number aimed at, could be secured was a question. But they were found, furnished with class books, and set to work. They called the roll, collected pennies, taught Infant Catechism, heard Golden Texts recited, and *kept order*. They enjoyed the work, and when after a few weeks it became necessary to form new classes, teachers were not so hard to find. Young mothers came with their little ones, and in several instances the very best and most devoted teachers have come from this class. Within a year there were twelve teachers, earnest, faithful, child loving, who gathered classes of ten or fifteen around them, and drilled on questions and answers and Golden or Tiny Text, and told lesson story, with opportunities for personal contact that the superintendent could not have in any large degree. They

also kept records, gave out papers, looked after books, visited, attended to needy cases, and did other much needed work which must otherwise have been neglected.

You will see from this one experience that the class grew in numbers. That is not an unusual outcome of the change from the old to the new. In making the change it is the first step that costs. If you cannot secure the full number of assistants needed at first take what you can get. Perhaps you will need to give your organist a class. Let it have a place as near the instrument as possible. Your secretary will consent to teach a little class, and also look after the general roll book. For this must be kept, giving a complete list of names and residences. Each teacher has her own class book, and at the close of each session any addition to, or withdrawal from, the school should be reported to the secretary for the benefit of the superintendent. A five-minute gathering of teachers at the close of the session is desirable, to report sickness or special cases of any sort.

A wise discretion is needed in classifying and seating the children. It would seem that the least ones should always be brought to the front, and, while this is desirable, it is better not to make it a rigid rule; indeed, it is best not to make it a rule at all. The day may come when you will find it expedient to bring that uneasy class, not blessed with the very wisest and best teacher, to the place of honor, nearest your desk or table.

At the beginning you will find it difficult to

classify the children to your own satisfaction or to theirs. Nelly, aged ten, must have five-year-old brother Willy at her side—"Mamma said so." And that pair of mischievous girl friends will be sure to protest against being placed in different classes. You will find a demand for both tact and grace, but promise a rearrangement at the close of the quarter. By that time you and the teachers will see where changes would be desirable. Then, too, is the time to permanently place newcomers who often want to sit with friends while the feeling of strangeness is upon them.

When your class reaches the three-figure mark you will find the need of a general assistant. If your organist, released from class teaching, will consent to do this, utilize her by all means. There are little papers to fold, library books to attend to, pennies to gather, class books to look after, cards and symbol-gifts to place in the hands of teachers for distribution, and visitors to meet and greet, possibly during the teaching of the lesson.

And now you are ready to ask "What is left for the superintendent to do?"

Work, and plenty of it!

A program, which, with variations, has been used with good success, is given below:

- 2:30-2:35. Praise exercise, song, and prayer.
- 2:35-2:40. Roll call (by teachers) and collection.
- 2:40-2:45. Singing, and Golden Text (by teachers).
- 2:45-2:50. Creed, Commandments, or books of Bible, followed by chanting twenty-third Psalm or Beatitudes.

- 2:50-2:55. Review of last lesson.
- 2:55-3:03. Lesson story explained (by teachers).
- 3:03-3:18. Motion song or quieting exercise, followed by lesson teaching from superintendent.
- 3:18-3:20. Singing.
- 3:20-3:25. Golden Chain Texts, or temperance talk, followed by singing temperance song.
- 3:25-3:30. Closing song, echo prayer, and Mizpah.
- Dismissed by classes, receiving papers at the door.

It will be seen by a study of this program that the superintendent will not be left to fold her hands in idleness. The few moments between the review and the lesson teaching profitably spent by teachers in telling the lesson story with the aid of slate and pencil or pictorial lesson paper, will make it possible to come to this exercise without the sense of hurry and fatigue which must be felt by the superintendent who has to do all the teaching. This is important, for in this fifteen minutes the spiritual truth taught in the lesson must be illustrated and impressed.

"But how," some one asks, "shall we learn to know the names of our little ones if we give up the roll call? and shall we not lose our hold upon the children by sharing the teaching with others?"

No; always and everywhere, you who stand at the desk and teach the spiritual truths of the lesson will be "teacher," loved and looked up to!

But how to learn the names when the class is large is a grave question. Of course all the helpers in the land should not shut you off from the sweet privilege of knowing your little ones through

meeting them in the homes, but this takes time, to begin with, and then the names of newcomers must be learned as well.

Here is a suggestion :

The half hour before Sunday school *spent in the class room* is of untold value to the primary teacher. First, see if the room is in order. The sexton cannot always be trusted. If seats are movable, see that they are neatly arranged. Open the windows. You will find a use for the fresh air by and by, as you try to win and *hold* the attention of your little ones. Make your table attractive. Have the spread (a bright one) hung straight, the Bible (as big a one as you can get) laid in the center, the box for the pennies a pretty one, and whatever may be upon the table in orderly array. The vase may hold but a single flower, but that will have its voice, and every bit of home brightness and beauty that you can put in your room will be a silent teacher.

Now you are ready to greet the early comers with a smile and cheery word, which may go far toward making a place in the little heart for the truth you teach! Call each one by name. Listen to the eager questions, and check, advise, or comfort, as the case may demand. Willy has been sick. Whisper softly in his ear, "You and I will thank God for making you well, will we not?" Ask Mary if baby brother is well. Tell Hatty that you are coming to see her soon (and keep your word!), and in this loving ministry your half hour will slip away so quickly that it will be to you a busy half hour.

A primary class library is greatly to be desired, especially if the children come from homes in which reading matter is scarce. The simple Christian stories will be read aloud by some older member of the family to please the little one, and so great good may be done.

Mrs. Knox, with her usual practical sense, suggests a plan for distributing library books which is to be commended for its simplicity and thoroughness. Any teacher can manage this without difficulty :

On the first Sunday after the school is organized give each teacher six books, one for each of the six scholars in the class. Let them be kept in the class six weeks, which will give every scholar a chance to read every book. On the seventh Sunday let the librarian, who is the superintendent's assistant, take the six books in class No. 1, and give them to class No. 2, and of No. 2 to No. 3, and so on round the school. On the thirteenth Sunday, which will be the first of the next quarter, let the librarian take all the books to the library and give none out. Then start again and give different sets to each class from those they had before. The teacher charges the books to the scholars on the class books each Sunday. Every time a change of sets of books is made from class to class the teachers remain a few moments after school, and give their numbers to the librarian, who charges them to each teacher on her account book.

Mrs. Knox would assign but six pupils to a class, hence, she uses this number. But ten or twelve books could be equally well put in one set.

You who are thinking of the difficulty of securing teachers for the Sunday school are waiting to say, "But where are we to find our assistants?"

Get permission to go into the adult classes of girls. Sit down and talk with the teacher and the girls together. As a rule the selfish and frivolous and unloving will not listen to you. But you will find sweet, young hearts, longing to be of use, who will hail the opportunity. Child loving, young

Christian girls and young mothers who can bring their little ones to the Sunday school make the best teachers generally.

They will need to be instructed, and this will be a part of your work, dear superintendent. But what an opportunity will be yours for training in Christian work!

Little children cannot be led to the Saviour in masses any more than grown people can be, and we know that the very great majority of conversions result from direct personal effort. When the children leave the primary class they are put into small classes at once. Why? Because the Sunday school aims at the conversion of the young, and it is deemed wiser and better to place each child under the care of a teacher who can study each case and personally lead each child. And this is just the work we want to inspire our assistants to do by God's help! Let us rejoice in our opportunity!



## CHAPTER III.

### WAYS AND MEANS.

Beauty cannot create a new heart, but it can greatly change the disposition.—*W. T. Harris.*

A PRIMARY class can be successfully taught in a corner of the church, or in the gallery, or in a dismal basement room which never sees the light of the sun; but no such thing should ever be allowed, if it be at all possible to avoid it.

The church can better afford to forego carpets, chandeliers, and frescoes, than good, tasteful accommodations for her little ones, so soon to be her responsible workers. Here in the primary school, in a far greater degree than we think, are church tastes awakened, church habits formed, and church love kindled and directed. Let the Sunday school nest be a delightful place, and the little birds will not be likely to fly far from the church home.

Sometimes there is a feeling that too much is required for the little ones. "What difference does it make about the babies?" was asked in the teachers' meeting, and the question was like a dash of cold water upon the love and enthusiasm of the primary teacher, showing as it did how little

sense there was of the real importance of her work.

"Ten teachers in the infant class!" said another in the same teachers' meeting. "A clear waste of time and material. Two is enough. Little classes indeed! Why, the whole thing is a little class!"

Yes, a little class of a hundred or so wide-awake children who are here, in many cases, to take their bias for life.

What is needed that the best work may be done in the primary class?

Not that good work may be done; that can be wrought out anywhere. But the best, the work that will bring the most glory to our Christ and the most blessing to the world.

First of all a separate room is to be desired. If this cannot be had, then a heavy curtain or a high screen should be used to secure some degree of privacy.

The room should by all means be bright and sunny. Little children are especially susceptible to cheerful surroundings. Good light, good air, and good Gospel belong together.

It should be a generous size. The well-taught class is quite sure to increase in numbers, and where crowding is there is confusion and tumult.

By all means let the floor be level, and give the children comfortable seats. Little chairs are the best. They can be bought for five dollars, or less, a dozen. If these cannot be had insist upon low benches, the prettier the better.

A blackboard of some sort is a necessity. The best for the average primary class is not a large one, and stands on a light easel which may easily be moved. Blackboards may be had anywhere from three to twelve dollars.

A sweet-toned piano or organ, covered with a pretty spread, should stand near the teacher's table or desk. A bright carpet on the floor, pretty pictures on the walls, a bookcase, and a clock are all to be desired to make glad the hearts of both teacher and child.

But how are all these things to be secured? you are saying.

Happily the day has dawned in which the importance of first teachings is coming to be generally recognized. There is a spirit of progress abroad in the churches, and it is not so difficult to secure cooperation in advanced plans for primary work as in former years.

The point of chief importance is that the teacher shall clearly understand the needs of the work, and patiently, but definitely, make them known.

A large outlay of money is not always necessary. A little skill, a good deal of imagination, and a degree of perseverance will work wonders in the barest room.

Another "experience" may be interesting and suggestive.

The "Infant Class," as it was called, met in the large audience room of the church. Half a dozen

of the pews on either side of the middle aisle, just in front of the pulpit, were filled Sunday after Sunday, by bright little beings, who played at hide and seek, improvised low seats by piling up hymn books and Bibles on the floor, and otherwise disported themselves during the lesson hour.

The new teacher said that a room for the class was indispensable, and a barren room in the old church, which did duty as a chapel in the rear of the fine new church, was placed at her disposal.

The room was long and narrow, with six large windows, admitting an abundance of sun and air, and with an expanse of white wall that dazzled the eyes of beholders.

Some little wooden benches, various in length and height, that had been used in other days, were produced, together with an unpainted wooden table for the teacher's use. Part of the floor was covered with a red carpet, not unpleasing to the eye, carefully pieced out with carpet of a vivid green. A picture of the bishops—a number of large men represented in a very small way—and another engraving, a deathbed scene, were supposed to adorn the walls, while a creaking, groaning organ in one corner of the room filled up the measure of dreariness.

In this room scores of beauty loving little children gathered, many of whom came out of homes dark with poverty and sin; and the teacher did wish that the Sunday school room in which they met to sing and pray and learn about the beauty

and blessedness of the good and true, might be more suggestive of heavenly delights.

But the treasury was low—it always was—and it was useless to ask for an “appropriation,” since there was nothing to appropriate. Some said, “Get up a concert, and have the little ones perform. The parents will be sure to come, and you can make quite a sum of money.”

What! Coin the modesty and sweetness of these unspoiled little children into money for any purpose whatsoever? No, not if the room went bare of ornament forever! And so that matter was settled.

But little by little ideas began to take shape which did not involve much outlay of time or money. Assistant teachers were interested in the project of beautifying the room; small donations began to come in, and now the sexton brought out remnants enough of red carpet to make it possible to banish the green. A friend sent a pretty red table cover. The dreary pictures were removed, and their places filled with pictures of child life, birds, flowers, and Scripture mottoes, also sent in by friends who wanted to help when they learned what was being done.

A beautiful picture of the Saviour blessing little children was found. It formed the center of a beautiful banner which had been rolled up, put away, and forgotten. This covered a large space on the staring wall, and was looked upon as a treasure trove.

One day the teachers met by appointment, and some bright material was produced which was to be cut up into draperies for the unadorned windows. Some cheap scarlet and yellow fringe finished them, and the six windows were dressed at a trifling expense. The organ was retuned and oiled, so that it looked and sounded new again. The benches, freshly painted, were assorted and arranged with something like uniformity; some little articles of ornament for the table and walls were disposed of, and then all was ready for the surprise and delight of the children.

And it did not fail to be forthcoming! The gay curtains and the pretty pictures won every little eye, and the increase of interest in and love for the Sunday school repaid the teachers many times over for their outlay of time and effort.

The actual expense in money was but a few dollars; but of course thought and heart had to be given as well, and who so well able to give these as the loving hearted teacher of the little ones?

The large colored designs illustrating the International lessons are of great use in the primary class. The *Leaf Cluster*, published by the Methodist Book Concern, 150 Fifth Avenue, New York, at \$5 per annum, is not only a help in teaching the lesson, but may be utilized in decorating the room, after having served its first purpose.

A beautiful frieze for the wall can be easily made, which will also be very useful. The pictures, pasted together in a long roll, may occasionally be

used at the close of the quarter to enliven the review. Groups of such as are of permanent interest may be arranged on the wall for reference. It is often a help in teaching the lesson to have an illustration at hand. The children will soon learn to feel that these silent teachers on the walls are speaking to *them* from Sunday to Sunday.

In these days of symbol gifts, of cheap and beautiful Scripture cards, of charming picture papers illustrating the lessons, there seems little to be desired in the way of requisites for the primary class. Teachers should not provide these in such variety as to obscure their value. One really good thing is worth several of the commonplace imitations that flood the market.

There is one requisite to the well-furnished primary room of which mention has not been made. That is the bright faced, happy voiced, pleasant mannered teacher. We once visited a primary class in which the children, about thirty or forty in number, looked and acted like melancholy little men and women. No wonder. The room had but one window, and the children sat with their backs toward that. Not a hint of beauty or grace was to be seen on walls or table, and the very gloomiest object of all was the teacher—face, voice, dress, and manner. She was robed from head to foot in dismalest crape and bombazine. Not the faint dawn of a smile appeared upon her sad face as she spoke to the children or looked at them. The atmosphere of the room was heavy with a

weight that the little hearts could not understand, and they sat in listless dejection waiting for the welcome moment of release.

Whether we can have a pretty room or not, we can carry brightness and cheer in face and voice to the little people who wait for it, and whose hearts are chilled if they are denied it. Let us teach by look and tone, as well as by word, that to know Jesus is to be happy.

Is there danger of laying too much stress upon such small matters as surroundings? Listen:

In a Southern city, during a time of great mortality, a very wicked man lay dying. A kind clergyman making his rounds found him out and spoke to him earnestly of his need of pardon through Jesus. He met no response, and after a time turned sadly away, thinking, as he went, of the hardening power of sin.

Something impelled him to go back and make one more appeal, and again he told the dying sinner that even at that late hour, if he would cry to God for mercy he might be saved. The dying man opened his eyes, and looked intelligently at the minister. Suddenly he began to speak. "When I was a boy," said he, "I went to a Sunday school. Right back of the superintendent's desk a great yellow sun was painted on the wall, and in its rays was painted in large letters, 'God is love.' I know I am a sinner. I know I am going right into God's presence; but I cannot be afraid of the God who is love."



And he died with this picture of God, a great burning sun of love, stamped upon his sin stained heart?

Teacher, see to it that upon the wall of your class room hangs at least one eloquent teacher. Nothing can be better than the picture of Jesus and the children ; but let it be something vivid, striking, bearing the lesson on its face. No need to talk much about it. Hang it up where all can see it, and let it do its silent work.

The more such teachers you can have the better, but be sure that each one teaches "the truth as it is in Jesus."

It is not necessary to expend much money on these pictures. Often a cheap lithograph is excellently drawn and has real feeling in it. If you have not the artistic sense yourself, get some friend who has to help in the selection. It is no small matter.

The story is a familiar one of the mother who lamented the fact that her five sons, living far inland, had one after another taken to a seafaring life, and wondered why it was so.

A stranger, hearing her complaint one day, pointed silently to a striking picture over her mantel, of a ship at sea. Dark clouds were in the sky ; the waves ran high, and the ship was struggling in the midst of them.

The mother recognized the teacher that had prevailed, and was silent.

## CHAPTER IV.

### METHODS AND DEVICES.

Undervalue nothing, but utilize the small for the illustration of the great.—*Grimm*.

“**W**ITHOUT haste, without rest.”

The German poet could scarcely have given a better motto for the primary teacher. The hour is very short, and there is much to be done. No wonder the teacher is tempted to a feeling of nervous haste. But let this feeling once creep into voice and manner, and we shall see how the little ones catch the spirit!

There is no help for the sense of hurry and confusion that overtakes one at such times, save in a definite order of work held well in mind. The teacher must know just what is coming next, and pass to it so quickly that there will be no time for disorder to creep in. The program should be carefully prepared for each lesson. Some parts of the service should be unvarying, as the prayer at the opening and the echo-prayer at the close of the lesson. But for the rest variety in unity should be studied, as a changeless repetition wearies and soon loses its force.

The singing and special exercises may and should

vary as the lesson demands. The Commandments, the children's Psalm, the Beatitudes, whatever we may use in concert exercises, will all find their appropriate time and place if planned for beforehand. The teacher who does not become confused need not fear confusion, and nothing is so sure a preventive as knowing exactly what is to be done at each given point.

The primary teacher must cultivate that calm faith in God which forbids restlessness and doubt. This will insure the settled, cheerful manner so necessary to secure the best results in dealing with little children.

The primary teacher should have something of the imaginative faculty. Little children who have not yet seen far into the realities dwell very largely in this realm. We have always thought well of the teacher of that boy who, after following the lessons on the life of Moses for several months, said, "I believe I should know Moses if I met him on the street!"

This is what the primary teacher must aim to do—make the children *see* the people with whom they have to do in the lessons. The Bible characters, with all the lessons they are set to teach, will become real living beings to classes if they are such to the teachers. But the teacher who leaves it all to the imagination will be very likely to fail. Study is needed, and the teacher who cultivates the imagination as an aid in teaching must also cultivate the habit of study.

Do not forget that a wise man has said, "To fill the imagination with beautiful images is the best thing that can be done to educate little children."

A successful primary teacher must be full of devices. This is a necessity because of the difficulty of securing and *holding* the attention of young children.

It is not hard to gain it for the moment, but the untrained little mind flies off on the slightest provocation—as the opening of a door, the motion of a head or hand, or the sudden thought darting into the baby mind. The teacher must be quick to see and to call back on the instant, or the thread will be broken and the connection lost.

How can this be done? In many ways; ways that cannot be described, but which can be seized upon at the moment.

The earnest teacher who longs to give food to the little flock which may become part and parcel of the immortal Being will study all possible ways of holding the interest of the children, and will be quick to lay innocent traps to catch wandering thoughts.

A cabinet of curiosities, one of Bishop Vincent's many devices, will prove an untold help to a teacher. Into this cabinet will go pictures, paper symbols, shells, stones, a bird's nest or two, stuffed birds, mosses, dried flowers—anything, in short, which you think can possibly be of use in illustrating a lesson.

It is wonderful how rapidly such a collection

will grow, and what a delight it will become both to teachers and children.

If the ambitious "cabinet" cannot be compassed, then try the more humble "curiosity box," to which as a great favor the children may be allowed to contribute, though this will need to be very carefully managed.

The teacher who will have a box of colored crayons at hand and *use them*, even if she cannot draw a picture, need not be troubled by the inattention of a class. A name printed now and then, a few marks to indicate a roadway, the outline of a tree or flower—such simple devices seized upon when necessary, will keep the children looking to see what is coming next. Who cannot make lines, circles, squares, and dots? Get into the habit of talking with crayon in hand, and you will find occasion to use it though you may not be an artist!

Then there are endless devices of word, look, tone, and manner. A smile and a question (on the lesson) may bring back the thought of the child who is turning toward "pastures new." A tone of hearty encouragement, and the evident expectation that the children are ready to "help" in teaching this particular lesson, will go far toward enlisting them on your side. A teacher who is in the habit of striking the bell but once to call her hundred little ones to order, found one day that it failed to secure attention. Instead of striking it again she held it up, saying in a clear tone, "What can be the matter with our bell to-day?" In an

instant every eye was fixed upon it, and the teacher had the ear of her flock while she urged prompt obedience as pleasing to God.

Taking into account the play instinct of the child is a matter of importance. The little one has the ability to endow shapeless forms with life, and to enter on demand another world than ours, in which chairs, tables, bits of wood or glass, even a straight mark on a blackboard means a living, moving being! A wise teacher enters this world with the child and humors his fancies.

A gentleman who has great power with children appeals to this instinct very successfully. If, for instance, three or four characters enter into a lesson, he will indicate them on the board by straight marks—maybe with a round O for a head. Each one will be named; perhaps one is an evil doer, a crooked mark stands for that one; perhaps one is eminent in goodness—a taller mark indicates that one. The children enter into the fun of it, and those simple marks mean to them real beings, the lessons of whose lives are easily taken in because the natural instinct of the child has helped on the work.

Many teachers find it difficult to induce little ones to learn Bible verses. Plans must be devised to make them attractive. The law of association is of great value in training children. An "Alphabet of Texts" is sometimes taught with the best results. A, B, and C suggest the texts which have been learned, and the "Alphabet" can never become a

tax, for as one short verse is learned each Sunday there is opportunity for abundant review, and the whole becomes impressed upon the memory by constant repetition. An alphabet of this kind can be easily and happily learned in six months, and should thereafter be called for as often as once a month. Such an alphabet carefully arranged may be found on another page.

Another device is the "Golden Chain." This consists of a series of selected texts, the last word of each text being the first word of the following selection; for instance: "Now the just shall live by faith." "Faith is the substance of things hoped for." "For even Christ pleased not himself," etc. Such a chain can consist of as many links as may be desired. A "Chain" of twelve links running through a quarter may be found among Miscellaneous Exercises.

The justly celebrated "Chautauqua Drill," has been of great service, as much by its suggestiveness, perhaps, as by its real value. Many Bible texts may be taught by the aid of similar motions.

A device of quite another sort is this of the birthday letters. A successful teacher of the little ones tells the story:

"Shall I tell you about my birthday letters? This is the way it came about. I had been in the habit for a good while of folding the lesson paper, putting it in an envelope, and sending it by mail to each absent member of my class. The cost

was very little, you know, and it served several purposes. It told the children that I missed them from the class, that I thought about their absence the next day, and that I wanted them to study the lesson.

"One Sunday I wanted to illustrate the thought in the lesson by a letter. I held one up and, while talking about it, asked how many children had ever received letters? A good many little hands went up. Then I asked who their letters were from? A few said, 'From grandma' (or some other friend), but the majority said, 'From you.'

"Those little dears actually called that folded lesson paper in an envelope a letter!

"I had been using birthday cards for some time. Every Sunday I asked who had had a birthday during the week, and those who had stopped after class and received their cards.

"That day after I went home I was thinking about the children and their 'letters,' and I remembered how delighted I was when a child to get a letter, and the thought came to me, 'Why not write birthday letters to the children? They will prize them more than cards.' I made up my mind that I would do it!

"Then I set about getting my birthday list. I found printed cards at the Sunday School Association Rooms, addressed to parents, asking the name in full, the address, and the date of birth of the child. If I had not found these cards I should have written a letter asking these ques-



tions, and made a good many copies with my copying pad. It took some time to get a complete list, for my class is large, but I succeeded at last. Then I took a hint from another teacher, and bought a cheap diary which I use for my birthday book. Don't you see how nice and easy it is?

"On Sunday I look ahead a week in my book, and see if there are letters to write and how many. Then I plan to send them so that they will be received on the morning of the birthday. I use children's note paper and write a simple, loving little letter, and you would be surprised to know how the little dears look forward to getting those letters!

"A little motherless girl who 'lives out,' came and told me last Sunday, with kisses and tears, that nobody remembered her birthday, but teacher! And a poor little boy died a few weeks ago, who insisted upon having the little letter near him in his sickness. They put it into his little pine casket.

"Yes; it does take a little time and thought, but, indeed, it is the very cheapest luxury I have! The children can't enjoy it more than I do, for I know the letters bring pure happiness to little hearts, and that they will go on speaking long after I am gone."

"So you do not use the printed birthday letters?"

"O, no; a printed letter wouldn't be a letter from *me*, you know. Little children are so bright. They see through shams very quickly."

"Then you look upon the printed letters as shams, do you?"

"Well, no, not exactly; but they do look very businesslike, don't you think so? Perhaps some feel obliged to use them to save time, but I'd sit up nights to write the real letters with my own hand if there were no other way. The Jews were required to bring the best, you know, and work for the Master never pays until it has cost something."

"Religion," said a New England mother, "is representing God in common things. It is learning to forbear to be impatient; to pick up your toys and obey." Some think that to teach religion is to teach the Catechism and Church creed. Not so this wise mother of seven lovely children who do keep their tempers and who do obey. The Latin word from which we get religion means a binding together of some two things.

The primary teacher needs to remember when she enters her class room, that she is there to bring God and the children together. To this end the children should be diligently taught to put their thought of God into action. Doubtless serious harm is done by teaching children the lofty truths of our faith and not showing them how these truths may be made alive in everyday action.

Do you teach, for instance, that God is orderly? Then show the children that they will please the God of order by orderly ways, by doing their tasks carefully and well. Help them to see that in so

far as they are themselves orderly, they come into oneness with the orderly God.

Do you teach that God is a giver? Show that children may be like him in this. See to it that their pennies, which they should be encouraged to earn, or to save from money given them to spend on their own pleasures, be used in some work in which the little ones can have a living interest.

Do you teach that God is the Author of sound, and that he loves harmony? Here you have an incentive to help in teaching the children to sing sweetly and to speak pleasantly. In all these and many other ways, we may help the little ones to understand that they may be workers with God.

The little boy who brought out the animals of his Noah's Ark and ranged them in beautiful order on purpose, as he said, "to give pleasure to God," was doing just what the primary teacher should aim to teach the children to do—put their ideal of God, however small, into action. When you have succeeded in linking God and common things together in the child's mind, you have gone a long way toward setting open the door of the kingdom.

It is a marvelous work that is intrusted to the primary teacher. If it were only to put into words, and teach the children to put into words, the truths we seek to impart, that would be a comparatively little task. But a word is not a truth. It is only a sign of the truth, and we are in constant danger of mistaking the sign for the thing signified. Truth is an embodied form. "I am

the Truth," said the great Teacher. It is ours to teach embodied Truth; Truth alive and at work. "Jesus is the good Man that takes care of little childrens," said a mite of a girl. She could easily understand that she could please Jesus, and grow to be like him too, through unselfish love and care for her little sister.

The primary teacher may come before her class full of theories and methods, but the best teaching can only be done when the teacher has entered the world of thought and feeling in which the child dwells. Love is the only door which opens directly into this beautiful little world. The mother readily interprets the thought of her babe. She may never have heard of mental philosophy, but she does know what her baby is thinking about, for love brings her into its little world and makes her wise to understand its need.

The cry of the teacher, standing before the class, needs to be, "Love, more love!"

## CHAPTER V.

### IN THE CLASS ROOM.

To them 'tis little that they bring ;  
To Him 'tis very much.—*MacDonald.*

**I**T is no small matter to question a primary class in such a way as to both interest and instruct. The teacher will find this out to his cost, who attempts to question without previous thought and study. The questions must not be too difficult, lest they confuse and discourage, and the children give up trying to answer. Nor must they be too simple, lest the children may think it doesn't much matter whether they answer or not.

Questions for the primary class should be ;

Questions that awaken thought ;  
Questions that direct thought ;  
Questions that call out thought ;  
Questions that test thought.

Some teachers ask questions as if they did not expect to be answered, and they are not disappointed. Children understand whether you really want to see into their minds or not ; and if you do not care much about it they will not insist, you may be sure.

We must question skillfully, or we shall never find out childish mistakes, sometimes the result of

wrong teaching, sometimes of a misunderstanding, which may lie long like a cankerworm at the very heart of a child's faith.

"But how can we prepare our questions?" asks one.

Try them upon an average child, or, better still, upon two or three. Adapt, change, modify, or reject, as you see there is need. One such trial will be worth hours of study in the dark, and it is not well to make the class room the place of trial. Not many questions are needed, so you can afford to write them out, and you will be surprised to see how simple they will grow under this process.

Especially do we need to study the questions that *direct* thought.

A teacher asked a class of which she had just taken charge.

"Children, whom does God love?"

"Good folks," was the quick reply.

"Doesn't he love bad folks?"

"No, ma'am," rang out clear and strong.

"Doesn't God love you when you are naughty?" was asked.

"No, ma'am," a little more faintly.

"Doesn't mamma love you when you are naughty children?"

Now the little minds were ready to listen with new interest to the story of the adorable and never-to-be comprehended love that stoops to love sin out of us.

It was not long before such an answer as the

teacher received that day could not have been obtained from that class.

Ah; how we teachers need the simple word received in the heart, and *done* in the life, to make these first impressions true ones.

A primary teacher should never dismiss the class until the work has been tested. It is so easy to step outside the child's world that we are constantly in danger of doing it, and a few clear questions will make it apparent if we have been shooting above the children's heads.

This little incident, published in a tract, illustrates the point:

A young missionary, in company with a veteran in mission work, was visiting a sick man. The elder missionary requested the younger to instruct the poor man. This he readily proceeded to do, giving a clear account of man's fallen condition, his need of salvation, and the way to obtain it, after which he read a chapter from one of the gospels enforcing what he had said. The sick man listened attentively, and when the missionary said, "You know," he replied, "Certainly, sir, In course, sir." The young man seemed pleased with his success, until the older missionary began to speak.

"My friend," said he, "I would like now to ask you a few questions. Do you know who Jesus Christ was?"

"Well, no," said the sick man. "I should say that's werry hard to tell."

"Do you know whether he was St. John's brother?"

"No, that I don't."

"Are you a sinner?"

"O, certainly, sir, we're all sinners."

A pause. "Have you ever done wrong?"

"Why, no; I don't consider as ever I have."

"Did you ever commit sin?"

"Why, no; I don't know as ever I did."

"But do you think you're a sinner?"

"O, certainly, sir; we're all sinners."

"What is a sinner?"

"Well, I'm blest if I know rightly; I never had no headpiece."

Without applying some such guage to our teaching we shall not know whether we have made ourselves understood by the children or not.

We laugh at the, amusing blunders the little ones make. A little girl sang in good faith for a long time. "We are weak, but *tea* is strong." And another, for "Foes without and foes within," sang sturdily, "Toady out and toady in."

But we cannot wonder, when a "grown up" could actually go to a clergyman with such a question as this:

"Sir, you often speak about our *forefathers*. You tell us that their names were Abraham, Isaac, and Jacob. But they are only *three*. Please, sir, who was the *fourth*?"

Who can be surprised, after this, at the explanation given by a little girl as to what Washington's headquarters were?



"See, Freddy," she explained, "that is the house where Washington had his head quartered. Papa said so."

We do not know how stilted our language is until a child who is aching to know begins to question the talk we have thought simple.

The primary teacher must learn the child language, and no better teacher can be found than a sociable child.

Read to him, tell him stories, get him to tell stories in turn, ask him questions, encourage him to ask questions, and the result will soon be apparent in the style of the teaching.

One can well afford to give time and thought to the lessons from little lips. Indeed, one cannot afford to do without them.

We must make a way for our feet as we attempt to enter the child world, and it must be an *illuminated* way.

The heart and the understanding are to be reached, and not only may we make our appeal to the little ears, but to the little eyes as well. Very often indeed we must send the little eyes to catch the little ears.

"But I have no gift for illustration," says one.

A determination to do often develops a gift. If the teacher sees this a necessity, it will be done.

Let us not hesitate to use illustrations that are neither original nor yet beautiful. Said one about the old simile of the worm and the butterfly :

"O, that is so old !"

"But the children are new," said another.

Everyday objects are always available in picturing our thoughts. A dry twig, a living branch, a leaf, a flower, a spear of grass—there are sermons in them all, and in a thousand things equally close at hand. Only let the sermons be short, pointed, and practical, as all sermons ought to be.

Pictures are invaluable in lighting up a lesson. Large provision is made for the primary teacher in this respect. The illustrated papers of the day and the lesson papers are full of helps.

When pictures are to be shown, excite expectation. Keep them out of sight until needed. Ask questions about them. Use children's explanations as far as possible.

The teacher who can furnish her own pictures, crayon in hand, has much to be thankful for. But it is not at all necessary to be an artist in order to teach a primary class. Children love to see pretty pictures, but their delighted interest and attention can be won and held by the simplest marks and lines, which they are quite ready to make do duty as living beings.

A small square can represent a house. Straight marks mean individuals, and a bit of crayon enables you to take your little pupils with you on a journey from one home to another, or from city to city.

Any teacher can print on the blackboard. When printing a word or sentence, let the children "help" by calling the names of the letters as you print.

This will hold the attention and secure interest in the word or sentence.

A never failing fund of illustration is before you in the class. Open your eyes, dear teacher, and you shall see on occasion, quick temper, vanity, envy, selfishness, greed, and O, thank God, you shall see also love, peace, good will, generosity, self-surrender—all in the miniature world before you. You do not need to go far to illustrate principles of conduct. Use your living models. But do it wisely and lovingly.

"I saw a dear boy in this class do so and so. Was that right? Why not? Do you think God saw it too? I think my boy will not do it again."

We must know our children to help them at such points. To know them only as Mary and Jenny and Willy, in their Sunday garb, is not sufficient.

What we need as teachers of the little ones is to come into vital sympathy with childhood *as it is*. We are not to frown upon the little fellow who tells a lie or torments his next neighbor, nor are we to pass it lightly by, thinking he will learn better as he grows older. The sins common to childhood should be spoken of often, and made to appear, as they are, hateful in the sight of God. At the same time we must show that it is *sin* that God hates, and not the sinner, and that it is because he loves the wrongdoer that he must punish him.

It is in the power of the primary teacher to hold up a standard of morality which shall be a Gospel

standard, and yet be understood and lived toward by the children.

"Teacher says it's mean to hit a little fellow," said a big boy of six years, looking regretfully toward the tormenting youngster of four who would persist in knocking off his senior's cap.

But we must not teach an impossible morality. The little humans cannot always do right. We must not too often say, "Thou shalt," and "Thou shalt not." We should aim to show that right doing is the healthy state, and sin the sickness of the life, and so win the little ones to choose the best.

And in teaching why we should do this, or should not do that, let us constantly refer to the word of God for example and precept.

A pleasant way of lighting up the lessons is by story telling. A story holds a charm for any child. Here is something living and real upon which his mind can lay hold. His active imagination fills the dim past and the future alike with life. In the golden possibilities of his little thought all things are reasonable.

As teachers we should avail ourselves of this peculiarity of the child mind. We may teach the facts of a lesson, and bring our pupils to give glib answers to questions on names and places; but if we do this at the expense of a human, lifelike understanding of the story brought within the actual reach of the child, we make a sad mistake.

Do you say that you have no gift for story-tell-

ing? Then cultivate a gift. In many a simple little book you may find just what you need. Take the book of Bible stories which you have first tried upon a bright child, and study it. You will drink in the spirit and style almost unconsciously.

If in your story-telling you see that you do not hold the interest of the class, look at home for the reason, and resolve that the next story shall be as bright and vivid as you can possibly, by study and thought and prayer, make it.

## CHAPTER VI.

### THE CLASS SINGING.

"Sow sunbeams on the rock and moor,  
And find a harvest-home of light."

"**N**OW, children, you must be very good to-day, because you have company, you know!" said the teacher of a large primary class.

It was not strange that the class failed to put on a cloak of good behavior for this reason. The motive was not sufficient.

Later, when the "company" asked if the Lord Jesus was not there, and led the little thought straight to the truth of his living love and presence, the idle play ceased, and faces grew thoughtful and earnest.

We should be careful what motives we use in appealing to our classes. Jesus said, "I am the Truth." The world, which cultivates polite untruth, creeps in fast enough. Let us try in every way to encourage our children to the most open daylight.

There is nothing which will influence an ordinary child like a sense of a living God.

The teacher who carries the sense of such a living Presence can hardly fail to impart it, and the

children will soon learn to feel, with their teacher, that God is present, seeing, hearing, noting all that is said and done and even thought.

Little children are very often urged to let some visitor hear how well they can sing. Should not a higher motive than this be presented?

"God is present to hear the little ones sing. God loves sweet sounds. God looks beyond the lips into the heart. He knows if we mean the words we sing." Some words like these spoken before singing may leave their impress upon young hearts.

Singing is so generally thought of as a means of enlivening the exercises of the primary school, that there is sometimes danger that it may cease to be regarded as worship. We should never get away, nor suffer the children to get away, from this view of it. "O come, let us sing unto the *Lord*," should be kept constantly before the class.

When should the children sing? Always in the opening exercises of worship. It is well to precede the first singing by a short responsive service, as :

*Teacher.* "The Lord is in his holy temple: let all the earth keep silence before him."

*Class.* "Enter into his gates with thanksgiving, and into his courts with praise," followed by "Praise him, praise him, all ye little children," *Little Pilgrim Songs*; or,

*Teacher.* "I was glad when they said unto me, Let us go into the house of the Lord."

*Class.* "Serve the Lord with gladness."

*Teacher.* "Come before his presence with singing."

"Little children, praise the Lord," *Primary Songs*.

The teacher who has once seen how the thought is arrested and the little ones prepared for worship in this way will not be likely again to use the common old formula, "We will open the exercises by singing," etc. A praise song is always appropriate for opening.

After the prayer a song appropriate to the lesson should be sung. Very often in teaching the lesson some point can be well enforced by the singing of a stanza bearing directly upon it. This has the added advantage of resting the children by allowing change of position.

Directly following the lesson teaching a motion song may be used with good effect. Motion songs are valuable, especially as affording relief to weary little bodies and minds, and also motions help to impress the words upon the memory. They should not be too frequently used, however, lest the singing come to be regarded too much in the light of entertainment.

Too much time should not be spent in singing. There is a temptation to do this, for most teachers are ambitious to teach new pieces, and this takes time.

The lesson should never be shortened on this account. Rather add five or ten minutes to the hour now and then for the teaching of a new song. The song roll is a great help to a teacher, but it is not indispensable.

Usually the words are repeated over and over, and then joined to the tune and sung. A few of



the quicker ones catch both words and music readily, and the slower ones follow their lead.

A little choir of the children who love to sing is sometimes a great help to the teacher. The choir does not need to occupy a place near the instrument, but only to be depended upon to help in the singing. Often these little singers will meet with teacher to learn a new piece, which, thus supported, will be much more readily learned by the whole class.

A very excellent plan for getting the words of new songs taught has been used in some cases: "The words of the song are printed on cards, or on paper, which is then pasted on a piece of colored cardboard. A note to the mother is printed on the card, in which she is asked to assist the teacher by teaching the words of the song to her child.

"These cards are distributed to the children, who take them home and learn the words during the week. The teacher makes a collection of both words and music, and pastes them into a scrap-book. The cards may be collected from the children when the song is learned, and after a number of songs have been given out may be fastened together and kept as so many books.

"In this method the most arduous part of the teaching of a new song, the teaching of the words, is made easy to the teacher; the scholars learn them little by little, without fatigue, and correctly, and the parent is interested too."

It is much to be desired that the teacher of the primary class should be able to lead the little ones

in this important part of the exercises. But if this cannot be great care should be taken to find some sympathetic leader in full accord with the superintendent.

The leader should be thoroughly interested in getting every child to sing, not so much for the sake of the music as for the sake of the child. The dear old Gospel is sung into many a heart and life, and we should neglect nothing that will help to win jewels for the King.

The leader of singing in a primary class needs as quick an eye as an ear. Over there is a careless child; here is a stubborn one; and yonder is a shy one. How shall we get them to feel a real interest in the singing?

Let them know that you miss their individual voices. Tell them that you are sure Jesus would be pleased to hear them sing. Put in a word about bird songs. We love to hear little birds praise the good God. How much more should children use their voices to praise him!

What kind of pieces shall be taught the children? Generally speaking, the words and music should be both simple and elevating. In choosing songs the teacher should not lose sight of the fact that the singing is to be largely devotional. The sweet kindergarten songs are excellent in their place, but we want and need all of our one little hour with the class for Jesus.

Let the songs chosen be bright and cheerful. Never select a meaningless, even though pretty,

jingle. There are plenty of sweet child hymns which hold real thought and instruction. And there are an abundance of others which contain neither. Of making many (Sunday school song) books there is no end.

A few of the dear old hymns of the Church should be taught to the children. They will learn them readily, and will like them too. In teaching any piece, little words of explanation should be dropped here and there, so that the little ones may know what they are saying.

The repertory of primary songs should always include two or three good temperance and missionary songs. These are needed, not only in connection with special lessons on these subjects, but they will sometimes help to enforce one of the regular lessons in the course.

Let it be understood that once each Sunday a child may select the piece to follow the prayer at the close of the opening exercises. Where there are little classes call upon them in order for the selection. All other pieces should be chosen by the teacher before coming to the class room. Let the closing song be soft and sweet. Always aim to send the children away with a hush upon the spirit.

Among the best song books for primary classes are: *Little Pilgrim Songs*, edited by Mrs. Crafts and Miss Jennie B. Merrill—Biglow & Main, Co. 135 Fifth Avenue, New York; *Songs for Little Folks*, by Mrs. Crafts—same publishers; *Infant Praises*, J. J. Hood, 1018 Arch Street, Philadelphia,

Pa.; *Gems for the Little Ones*, Dr. Blackall, 1420 Chestnut Street, Philadelphia, Pa.; *Little Songs for Little People*, Newhall & Company, Cincinnati, O.; and *Recitation, Song and Story*, by S. V. R. Ford—Eaton & Mains, 150 Fifth Ave., New York.

A plea for the old hymns in the primary class, together with some hints as to how to interest children in them, is given in this bit of experience:

Helen and Ruth came in from Sunday school, and proudly exhibited their cards. A hymn was printed on the back of each, and on the face was a pretty lithograph.

"We're learning hymns," said Helen; "I've learned three and Ruth two. When we have learned five teacher is going to give us a little book."

I noticed that Ruth took an early opportunity to ask her papa to help her learn her hymn. It was the one beginning, "How sweet the name of Jesus sounds," and I listened with interest to the unbelieving doctor's reply:

"Yes, little one. Come into the study after tea, and we'll get a start."

After Ruth had gone to her happy sleep the doctor found a little space in which to recall old times, and I thought he spoke with unwonted tenderness.

"Do you not see how strongly Ruth resembles my mother?" he said. "The hymn she is learning was one of mother's favorites. I could almost hear her singing it again. Ah me! how soon we get away from our childhood teachings," sighed the skeptic and man of the world.

Later, I heard him passing through the hall singing softly, "How sweet the name of Jesus sounds," and I rejoiced that a little child, led by her Sunday school teacher, was leading this strong man toward the kingdom.

I learned from Helen that she already knew, "O day of rest and gladness," "I know that my Redeemer lives," and "Joy to the world! the Lord is come."

"And do you sing these hymns in your Sunday school?" I asked.

"Why, yes; we like them," was the quick answer.

Afterward, when I met Miss Elmore, I asked her if many of the members of her primary class were willing to learn hymns.

"O, yes," she said; "there is an average of half a dozen recited each Sunday. My class is not large—only about seventy all told, and many of these are very young."

"But why do you teach them hymns instead of Bible verses?" I asked.

"O, I do not!" she replied, very earnestly. "I make every effort to induce the children to learn the lesson verses, or as many of them as they can. And, indeed, the Golden and Tiny Texts are learned by nine tenths of my class. But a good hymn is the Gospel in rhyme, as you know, and the rhythm is a great help in committing to memory. I want to prepossess these little hearts and minds, and so I try every lawful device for packing away heavenly seeds in the fresh soil. Do not you remember the hymns you learned when a child?"

"Indeed I do!" I replied, and then I told her how, during a long illness, when unable to talk or listen much, the psalms and hymns stored away had sung themselves over and over to me, to my great refreshment. And I told her, too, how the doctor had helped little Ruth—and been helped.

"That is the sweet thing about working for the littlest ones," said Miss Elmore, with moist eyes. "Little hands can often undo doors that resist all other efforts. I expect the children of my class not only to store away the dear old hymns in their minds, but to call back many a sweet memory to older hearts. We learn the best hymns, and the tunes to which they are wedded, and I find that the little ones love these old hymns dearly. We sing one each Sunday, and they quite look forward to it."

I could not help thinking that Miss Elmore was building wisely and well.

## CHAPTER VII.

### THE CLASS PRAYING.

There sitteth a dove, so white and fair,  
All on the lily spray,  
And she listeneth how to Jesus Christ  
The little children pray.—*From the Swedish.*

ONE very hot day in summer it was our privilege to visit a primary class. About seventy or eighty little ones were in their places, but the teacher was absent. A lady was brought in from the main school to offer the opening prayer. It was a very long and a very good prayer, but it was altogether outside of the world in which these little children lived.

We wondered that day how many teachers really pray *with* the children.

We cannot do this unless we enter the world in which they live, learn their language, and watch the working of their little minds and hearts. But in order to do this we must *know* them, as well as know how to pray! The home influences which surround our little ones are very diverse; the temptations which come to some are quite unknown to others. Joys which are common to some are quite lacking in the lives of others.

We need to understand well the various ele-

ments which go to make up our classes in order to be able to pray with as well as for them.

Many of the little ones come to us from prayerless homes. O what a privilege to be allowed to go with these to our Father! To us is granted the opportunity of teaching the golden art which may one day open heaven to them!

But how well we need to know this holy art ourselves! And what is it after all, but *heart*—even the heart of Jesus beginning to grow in us and to flow out toward others.

The following record of the way worship was conducted one Sunday in a primary class may be helpful:

A bright summer Sunday, and three or four hundred little ones in the primary class.

Where? Never mind. They were there, and this record of the way worship was conducted in one such class is a true one.

The little groups of ten or twelve each were presided over by sub-teachers. Here and there a class, left to its own sweet will, worked confusion in its own vicinity; but the lady ushers gave special attention to such classes, and the room, even five minutes before the opening, was not a scene of disorder.

Punctually on the moment the superintendent stepped forward and gently clapped her hands three times. An instant hush fell upon the school. The ushers took their places at the doors that they might detain tardy ones there until the opening exercises were over. Why should not little ones be early taught that worship must not be interrupted?

In the momentary hush the superintendent said, with reverent tone and manner, "The Lord is in his holy temple," to which teachers and children responded, "Let all the earth keep silence before him."

Then little heads were bowed while the superintendent said slowly, "Dear Lord, bless our Sunday school to-day," and all the children said, "Amen."

A simple and beautiful praise service followed, superintendent leading, teachers and children responding.

Then, at the lifting of the superintendent's hands, all rose and broke into a joyous song, "Praise him, praise him, all ye little children" (No. 103, *Little Pilgrim Songs*), which was sung with the more spirit because the little thought had just been turned toward specific things for which to thank the good Father.

Still standing, the children repeated the familiar lines:

"To say my prayers is not to pray,  
Unless I mean the words I say;  
Unless I think to whom I speak,  
And with my heart his blessing seek.

"If when at prayer I dare to smile,  
Or play, or look about awhile,  
Or think vain thoughts, the Lord will see,  
And how can he be pleased with me?

"Before my words of prayer are said,  
I'll fold my hands, and bow my head;  
I'll try to think to whom I speak,  
And with my heart his blessing seek."

There was reverent silence during the short and simple prayer which followed, closing with the Lord's Prayer, in which all joined.

A familiar child's hymn was sung next, during which late comers were allowed quietly to join their classes. Then the leader said, "What does our Lord say about giving?" to which the class responded, "It is more blessed to give than to receive."

"What kind of a giver does the Lord love?"

"The Lord loveth a cheerful giver."

Then the children repeated after the superintendent:



“Small are the gifts that we can bring,  
But thou hast taught us, Lord,  
If given for the Saviour’s sake  
They lose not their reward.”

Then the pennies were gathered, while the familiar song, “Hear the pennies dropping,” was sung.

It was pleasant to see the giving of the pennies made an act of worship. There will be less of careless giving, as well as of no giving at all, when the children are taught that true giving is as really worship as is the act of prayer.

At the close of the lesson the superintendent led the children in a short echo prayer. The teaching of the lesson led naturally to it, and each petition was so short and simple that any child could understand it.

The closing word between teacher and taught, spoken slowly and reverently, was the dear familiar “Mizpah.”

This simple story is given not because it is novel or original, or in any way beyond the compass of any teacher. It is not given as a program—other things enter into the teaching naturally—but only as a suggestive outline of worship.

Any teacher can find aids in various places, as has been done in this case, for conducting this most important part of the service, varying it from time to time as seems best, and planting in the child’s mind a love of simple, worshipful order and reverence in the house of God.

The prayer of the disciples, “Lord, teach us to pray,” is one that should be often on the lips of the primary teacher. Jesus taught how to pray, not alone in the immortal words which have come down to us, but also in the mysterious power of

life which he implanted—a power which reaches out to take hold upon God as naturally as the tender plant reaches up toward the great, warm, nourishing sun. But above all Jesus taught to pray by the inward working of his own Spirit, freely given for the asking.

Many of the children come to us wholly ignorant on these subjects. A bright little boy of four years was taken to Sunday school for the first time by a neighbor. The next day he ran in from his play to ask his mamma, “What made the folks at Sunday school sit down on the floor and talk?”

The mother was entertaining a caller, and answered hastily, “O, I suppose they were praying.”

“But what is praying?” persisted the child.

“Talking to God,” said the prayerless mother, whose child had never before seen anyone in the attitude of prayer. “Now run away, that’s a good boy.”

Charley started obediently, but turned back at the door with one more question:

“Say, mamma, *do you ever talk to God?*”

We shall need to teach what prayer is, why we pray, to whom, who may pray, when, and in what spirit. It is a work calling for time and patience, but it is one that we may not neglect if we love the souls of our little ones.

First, then, what is prayer?

Prayer is spiritual breath. As our bodies live by breathing the natural air, so do our spirits live by breathing spiritual air. If we do not breathe our bodies will die. If we do not pray our spirits will die.

Why do we pray? God tells us to in his book, which is his letter to us telling us what to do and how to live. We may show the children in many ways how needy we are and how we fail in patience, obedience, love, because we do not ask help of God. Who may pray, and when and where, we shall find constant call to teach, illustrating from the little lives before us in numberless cases.

In teaching little children to pray we shall have to follow God's way of teaching his people, "precept upon precept, line upon line, here a little and there a little." A single point at a time is enough. In the hush that precedes or follows the prayer, a single direction, or explanation, or encouragement may be given which will, perhaps, become associated in the child's mind with the act of prayer. An echo prayer, gathering into simplest words the aspirations awakened by the lesson, will come home to many a child's heart. Sometimes a silent prayer at the opening or close of the school may open the heart to the Spirit.

Reverence in word and act must be taught by precept and example. Prayer should never be offered when there is inattention, and the little thought will need to be directed often to these points. A few simple questions before prayer, or the repetition of some of God's words about it, may help in preparing the young heart to come into the presence of the great King.

A meeting with the children of the primary class every week, in which they may be taught to pray,

will be a great help in confirming the little ones in a life of trust. It is not easy to bring them together on a week day, and the most favorable time seems to be at the close of the Sunday school hour.

Fifteen minutes is long enough time to give to the little meeting, and if we fear to weary the children, we may shorten the other exercises a little.

Bring the Sunday school to a full close. Do not let the fact that a meeting is to follow have any effect upon the closing exercises. But when the last words have been said and the school has been formally dismissed, then gather as quickly as possible around teacher's desk and begin singing.

Never require the presence of the children, but make the meeting so pleasant and helpful that they will want to stay. A simple three-minute talk, an earnest echo prayer, singing several times, a single stanza each time, and still there will be time for little prayers and confessions of faith.

We shall need to use great care just here, but we shall be shown the right course to take if we are childlike ourselves, and He who took the little ones in his arms and blessed them, will honor our sincere efforts to help the lambs into his fold.

Children are impressed by forms. We may teach them to kneel, or bow the head, or stand with closed eyes and folded hands during prayer, and when far from our reach the power of habit will assert itself, and a tender, quieting thought of God will come back with the memory of childhood's days.

## CHAPTER VIII.

### THE CLASS WORKING.

"We learn through doing."

WE teach the children pretty songs about "working for Jesus." We ring the changes on the word "workers," when we select missionary names for classes, and we talk often and feelingly about the work that our Lord wants even the little children to be busy about.

But do we teach *how* the little ones may work?

It is a principle in all true kindergarten teaching, that direct harm comes from arousing a child's love and enthusiasm without offering some outlet for it at the time.

When we talk about children who never hear of Jesus, and awaken sympathy in their behalf, we must be ready at the time to show how children more favored can help in sending the Gospel to them. An intelligent child understands very well that the coin given him at home to put into the missionary collection is not his own personal gift. It is for the teacher to show how he may exercise self-denial by saving money given him to spend for his own pleasure, and so making an offering all his own. Ways should be suggested in which

children may earn the money they give, so that it may really be "love money," given because they love to give to the dear Lord.

Children may be taught to feel it a happy privilege to give. To secure this result they need to be frequently reminded, for parents are often careless and fail to help educate the children in this direction, and the children of careless parents are very likely to be careless too.

Ask sometimes at the opening of the school, "How many have brought an offering to-day?" "How many forgot the offering to-day?" Then urge those who have forgotten to bring it to remember it next Sunday, and when next Sunday comes ask how many of these have remembered this time.

Do not fail to make clear what is meant by the "offering." Always speak of it as such, rather than the "collection." It is God's money. We offer it to him and ask him to bless it.

The gathering up of the offerings should be made as early in the session as can be. The mind of a little child is often seriously burdened by the care of the penny.

A visitor thus reports the gathering of self-denial pennies :

Visited an infant class in the Baptist Sunday school in W. It was made up of children from four to seven years of age. Between thirty and forty little ones were there, and the very atmosphere of the room was laden with innocence and peace. The teaching was of the simplest, and entirely healthful, as it

seemed. I was especially pleased with the simple yet effective way in which the true spirit of giving was taught.

"Now we will have the missionary pennies," said the teacher. "I wonder if there are any best pennies here to-day?"

Up went half a dozen little hands.

"That is nice. Now, how many good pennies are there?"

Nearly all the remaining hands went up.

"Henry, suppose you tell us what the good pennies are," said the teacher.

A chubby-cheeked little boy stood up and said, with much seeking for the right words, "The—pennies your father—or sister gives you."

"Hattie, you may tell what the best pennies are."

A bright little four-year-old promptly replied, "The pennies you get your own self."

"Now I will let those who have best pennies bring them to the table first and put them in this pretty box. But first we all want to know how you got them your own selves. Robbie, how did you earn your penny?"

"I went to the store for grandma," said Robbie.

Another "brought papa's slippers;" one little girl "swept the floor for mamma;" while another "watched baby a whole hour"—well worth the penny thus earned. One little boy who came proudly forward, when asked how he earned his penny, said, "Papa gave it to me."

He was sent back to wait the turn of the good pennies.

One child anxiously asked, "Is this a best penny—Uncle Fred gave it to me for candy, and I saved it?"

"Yes, Mary, that is surely a best penny," said the teacher, and in a few simple words she spoke of the blessings self-denial brings.

When the good pennies had been gathered the children repeated with their teacher:

“Small are the gifts that we can bring,  
But thou hast taught us, Lord,  
If given for the Saviour's sake  
They lose not their reward.”

Then in a brief echo prayer teacher and children asked the Lord to take his little children's offerings, and use them to help other children to know him.

Care must be taken in all our teaching to preserve the self-unconsciousness of the child. Just this way of teaching the true spirit of giving may not be practical in many cases, but all teachers will agree that it is desirable to teach even the very little ones that the very essence of true giving is self-denial, and that it is the giving heart, even more than the giving hand, which our Lord wants.

Where the class is subdivided, the teachers collect the pennies and send them up by some child. The classes are called in order, by their missionary names if they have them, by the superintendent. If the class is not a large one, and the room will admit of it, the children may march past a table on which stands a box, or receptacle of some kind, each child thus depositing his own offering. “Hear the pennies dropping,” or “Give, said the little stream,” or “The song of the pennies,” are good songs to be used during this exercise.

But the giving of money is only one of the ways of giving which we should seek to inculcate. Teach frequently that any child can give kind words, loving service, and ready obedience—gifts of great value in our Lord's sight.



Just a few words in this direction each Sunday will be a good investment. In teaching little children we must be content to repeat, *repeat*, REPEAT.

There are many ways in which children may be trained to give.

Tell the class some day about the children's home or hospital which you have visited. Their little hearts will be stirred with pity and the impulse to help. Tell them how they may do so. Appoint a time when they may bring to the Sunday school room toys, books, and papers, from their own stores, which they are willing to give away, having first obtained permission from their parents, of course. What a happy hour will be spent in making up a box to send away! The interest of the children will be intense, and when another holiday time draws near you will see that the child thought turns naturally again in this direction.

Distance from the cities where such homes and hospitals are most found need not hinder, for express charges are light, and such gifts are very acceptable in thousands of places.

But perhaps you feel that there is need at home, and it is quite true that the poor are always with us. Help the little ones to see how some sick child or old person may be made happy by their love and good will.

In a certain primary class a pretty red box stood on the teacher's table. It was not the "mission-

ary box ; " it was seldom mentioned in the class, but its purpose was well understood by the children, and every Sunday some smiling children were seen to drop coins into it quietly. A visitor asked what it meant one day.

" O, that, " said the teacher, " is our ' happy day ' box. Only self-denial money goes into it. Once in three months we open it, and use the contents to help make a happy day for some sick person—a child if possible. A committee of the little givers is appointed to carry the gift, whatever it may be. "

" And what are some of the gifts ? " was asked.

" Last quarter we were able to buy a ticket, and furnish a lunch as well, for a poor mother to take her sick child to the seashore for a day. She declares that the baby's life was saved by the change coming just in time. Sometimes we send fruit and a picture book, or a toy, to a sick child. Often flowers and some nourishing food are sent to an old person ' with the love of the little children. ' Once we had enough money in one box to send a quarter of a ton of coal to a sad old lady, left alone in the world, whose heart was warmed quite as much as her body by the gift. "

" But how do you find the needy and worthy objects of this loving-kindness ? "

" O, I visit my class, " said the busy teacher.

The " birthday box " may be used for some such purpose. Of course, the little ones should know just what is done with the money they bring.

The primary class may be made a power as a means of communication between the Church and the home.

So many of the children come from Christless homes! And we want the Gospel to enter these homes. How can we help to bring it about?

The lesson paper should be made much of by the teacher. Let the children see that you prize it. Give it to them neatly folded with the request that they carry it home and ask mamma or papa to read it to them. Speak of this often.

Occasionally give each child a pretty tract to carry home to mamma. Such beautiful tracts can be had now at such very low prices that few teachers will find this impracticable.

Eaton & Mains, 150 Fifth Avenue, publish a line of beautiful tracts, with a really artistic illuminated page, two pages of choice reading matter, and a blank outside page. These are really little booklets, and may be utilized by the primary teacher, not only to carry a Gospel message to the home, but also to call attention to the primary class, and to invite home cooperation. A little letter to mamma, printed or written on the blank page, may bring forth fruit in due time.

Most primary teachers can point to earnest Christians who have been led to the house of God by their little ones.

Great care should be taken in encouraging children to give and to help, that vanity and self-love be not nurtured. "For Jesus' sake," should be

held up constantly as a motive, as *the* motive in all giving and doing. Who has not seen the exultant air with which one child exhibits a quarter or a half dollar as his missionary offering? We need to know how to train wisely here, lest we chill warm young hearts.

But far beyond all other work that children are to do, is the applying of the truth taught in the Sunday school to the daily life. Little has been gained if we merely teach the outside truths of the lesson. How may we help the little ones to see that truth in the head is of little worth; truth in the heart (life) is worth uncounted gold?

First of all we must believe this ourselves. We cannot really impart anything which we do not ourselves hold. If we have not seen, and do not see, the numerous ways in which the intellectual truth held, very earnestly, perhaps, is liable to be set at naught in the everyday doings of our own life, we shall not be likely to see the same in our classes. For instance, when the children are singing with great spirit, "I love Jesus, yes I do," and at the same time we see little ones crowding and pushing as they sing, say nothing of the naughty act, but quietly say, "We cannot go on singing this sweet song now. Some of us do *not* love Jesus, and we must not sing what is not true. True love is unselfish."

The disorder will correct itself quickly, when the children are thus brought face to face with their own consciences.

## CHAPTER IX.

### WEEK DAY WORK.

"Where the lambs go, the flocks will follow."

"A PRIMARY class teacher cannot be a society lover," says one who knows.

It is needful that the little ones be seen and known at their homes, as well as in the Sunday school if the best work is to be done.

"But the class is so large."

"And constantly changing."

"And we are so busy."

It is all true, and these are not trifling objections.

There are teachers who from lack of physical strength, or absorbing week day duties, are unable to visit their classes. It is a great loss; they know it and feel it, if the work lies near their hearts.

Such teachers will manage in some way to have the work done, though they must themselves forego the privilege.

Helpers will be called in. If there are not assistants in the class to do the visiting, ladies may be found in the church who will take a list of names and report.

The superintendent may meet these visitors oc-

casionally, and through them may learn much of the homes and lives of the children.

But this is an extreme case. Generally the superintendent of an ordinary primary class *can* visit if she *feels* that she can.

Suppose the class numbers a hundred and fifty. One afternoon a week is not much to give. Half a dozen calls can easily be made in an afternoon. You will see how by this little expenditure the entire class may be visited once a year, and a liberal margin left over for special cases—sickness, strangers, etc. We would not suggest that this is enough by any means. A half-yearly or quarterly visit is much to be preferred, but one who feels that there is very little time to give to this work can surely afford as much as this.

The fact that the class is constantly changing renders our work in this direction more imperative. We have so little time. What we do must be done quickly. Only fifty-two hours in the year at the very best. Shall we not avail ourselves of every possible means of winning the tender little hearts to the Lord we love?

“We are so busy.” Indeed we are, but let us look sharply at our “busy-ness” for a moment. We want to gain time for a holy work—leading the little ones to the dear Saviour.

Possibly we may find an afternoon here and there which once went to the work of personal adornment. The dainty ruffles and embroideries are very well for those who have not found nobler

work to do. But if they hinder our work for Christ, let us pass them by, We will wear a plainer garment that we may more effectually show our little ones the robe of his righteousness.

Perhaps we may take a little time, too, from our social engagements, and be no losers; we may even deny self here, and grow thereby.

Dear teachers, the day is won when we have resolved that *we will* visit our class, the whole of it, if life and strength be granted us. We get the time somehow, difficulties vanish, the dread of meeting strangers dies away, and the reward that comes to us more than makes up for any self-sacrifices we may have made.

Each must do this work in her own way, but a few hints may be helpful to beginners. A visiting book is needed, of course, containing pupils' names and places of residence. When in a street, call upon all of your class in that street if possible. Some little heart will be grieved if passed by. Call for the children. If they are not to be seen leave a message for them. Learn all that you can about them. Tell the mother it will help you to know all she will tell about their tempers and habits. This, if they are not present. If they are, draw all you can from the children themselves.

Now is the time to encourage home cooperation. Ask Johnny if he keeps his papers; if he remembers to ask mamma to teach him the Golden Text; if he likes to carry home a little book and hear the stories read.

Almost any mother will do these things for her child if she thinks of it. The child will be likely to remind her if he is reminded, and it is well to speak of it in her presence.

Invite the mothers to visit the primary school. It is the fashion to complain of visitors, and it is true that little eyes and minds are easily diverted, but if the hour is packed full of interest there is no danger of serious diversion. If teachers attend faithfully to their work, the children will not wander far.

The mother who has visited the primary class will be more interested to send her child promptly and regularly. She will, perhaps, see ways in which she may promote the work of the teacher.

And for some of the mothers who are not churchgoers, this may be a step toward the house of God—who knows? a step toward eternal life! By all means let us invite parents to visit the class.

There is great tendency to irregularity in a primary class. The teacher who visits will do much to correct this. The children will know that they are missed if teacher calls and speaks of it, and this will prove a stimulus to regularity.

The class will grow if you visit. There are newcomers in a neighborhood. There are children who attend no Sunday school. You will hear of them as you go about, and it costs but a few moments of time to call and invite them to your own school, if there are no church preferences.

Calls should be seasonable; at hours when the



children may be expected to be at home, and when domestic matters will not be interfered with. We need especially to study "times and seasons" in visiting among the poor, and even then we shall come often upon clamor and confusion. Do not be dismayed at anything. Accept the situation, whatever it may be, and you will soon make your place in the family.

Do not fail to leave your card at the poorest tenement, if you cannot gain access. Recognition is a power in itself, and we need to look out for every little thread of influence.

This is a blessed work. Through it we gain encouragement and strength, to say nothing of the love and confidence of our little friends. It is a work that multiplies in our hands, for this is the beauty and blessedness of work for Christ—that it is sure to lead to more and larger work for him!

Many things often combine to render continued visiting a heavy burden, especially if the class is a large one. There may be failing health, multiplied cares, and absolute, unavoidable lack of time. What can be done in such cases?

Perhaps we may bring the children to us, if we cannot go to them. If the class is a large one it may be divided into groups, and one or more of these be invited at a time to meet teacher for a little visit or "party." Most teachers will find it better to have these gatherings in the Sunday school room. Let them be informal, and small

enough so that there may be some friendly talk with each child, two or three songs, a few games, and a little pointed, practical Bible teaching. Be sure to send the children away happy, and with some little memento of the occasion, if it be nothing more than some pretty form cut from bright paper. Little pink paper apples given out on such an occasion were cherished by the children for months thereafter.

We may have play studies at these little visits. Seek among building blocks for such as will help to a knowledge of and love for the Bible, and help your little ones to build. You may teach them thus to build the temple, and with a shallow box of sand you may teach them, to their great delight, something of the natural features of the Holy Land. This, too, will be a favorable time for teaching the words of new songs that you want to introduce, and many helpful things, unforeseen at first, will present themselves to do at such times.

If the school is divided into small classes, invite the class teachers to come by all means. It will help to promote home cooperation if the mothers will come also. Many mothers fail to help on the work the Sunday school teacher is trying to do because they do not know how.

Awaken their interest by personal intercourse brought about in *some* way, by letter writing, by frequent messages through the children, and by invitations to the little parties if possible.

Of course, visiting remains to be done, however

much we may lighten our labors in that direction. There will be the sick and the poor and the newcomers to whom we must go, but the plan of week day visits here outlined will bring us more directly into contact with the children themselves than even going to their homes, while it will give opportunity for teaching in some directions which we could hardly secure otherwise.

Most teachers can in this way, without a great outlay of time or strength, manage to meet the little ones of their class at least once in three months.

In addition to these meetings, an occasional gathering of the whole school will be pleasant and profitable, as at the picnic, or lawn party, in summer, and at some time during the winter. By this we do not mean the "festival" so called, of the entire school, but a separate, brief, bright hour, especially for the primary class.

There is one point more which should be noted. It is never safe for the teacher of a primary class to pass any child on the street without looking into its face. Some of our little ones will joyfully demand recognition ; but there are shy children who will not say a word if passed unnoticed, but who will carry home a sense of loss because teacher was talking to a friend and did not notice them.

## CHAPTER X.

### CHILD FESTIVALS.

If you make children happy now, you will make them happy twenty years hence by the memory of it.—*Sidney Smith.*

**F**ROEBEL calls teachers, "True guardians and gardeners of children."

Not only does the teacher called of God protect and defend the innocence of childhood, but he tills the soil of the fresh young heart, sows the seeds of truth, and carefully cultivates the tender germs as they begin to push up into sight. Anything which helps on this blessed work must, in the nature of things, be eagerly welcomed by such a teacher.

In that delightful book, *Reminiscences of Froebel*, by Baroness von Bülow, we read of a child festival at Altenstein, planned by Froebel and his friend and colaborer, Middendorff, which suggests an idea not indeed new to Sunday school workers, but one capable of larger development than it has yet received.

In making ready for this festival we read of Froebel and Middendorff, two old men whose lives illustrated the motto, "Come, let us live for our children," that "the joy of their souls was visible in their faces like that of mothers the day be-

fore Christmas." And this is in no way surprising, since "to make children happy blesses human hearts."

The picnic, the excursion, and the festival are all familiar to us. We know what occasions of delight they are to the children, and under the influence of their pure joy in this kind of association we are ready to feel and say that such innocent recreations should be multiplied. But we are in a busy world, and a playday for a large school calls for an amount of time and labor which many teachers can ill-afford to give. Is there not some way in which these festive days may be multiplied without putting too great a burden upon teachers?

A primary teacher in a school where picnics and excursions were almost unknown solved the question for her own class by giving three or four "parties" in the course of the year. They were very simple parties, indeed, involving little in the way of preparation. In the summer they were held on a shady lawn kindly offered by a friend. Hammocks were swung under the trees, and many simple games were played by the children in which their teachers heartily joined. Ice cream and cake, or lemonade and cake, made glad the little hearts at trifling cost, and when the sweet summer day declined, the children sat in little groups on the grass and sang their sweet songs of love and praise to Jesus.

These little parties were looked forward to with great delight. One was called an "orange party."

Another a "peanut party," because a big basket of these dainties stood on the lawn; and still another a "strawberry party," at which the children were served with these delicious berries. The mothers were formally invited, and great effort was made to prevent anything like stiffness and formality.

When the weather did not admit of an outdoor festival the children were gathered in a large school room. Here it was not so easy to manage them, but love and tact can overcome a world of difficulties, and it was noticeable in all these gatherings that there was no ill-natured mischief. The fun was hearty, genuine, and loving, and the children as well as their teachers went home the better, because the happier, for the afternoon's pleasure.

Lawn parties in large cities cannot be compassed so easily. But teachers can take their classes to the public parks, and so give the children the companionship of nature; or, if this be impossible, they can meet them in the church, in their own homes, or at a friend's home.

"Whatsoever things are pure, whatsoever things are lovely," let us try to bring to the children whom we seek to lead into the paths of peace.

A child festival gives opportunity for the practical teaching of some of the highest truths, and it may safely be said that no child can ever entirely lose out of his heart and life the influence of a happy day of glad companionship with teacher and playmates, and nature, perchance, all sweet-

ened and hallowed by the thought of the relationship to Jesus which is the bond of living union !

But there is another sort of festival which is not under the control of the primary teacher, but in which the little ones are expected to join. The Christmas and Easter festivals, Children's Day, and the Autumnal Service are all occasions upon which the church expects to see and hear the little children.

The wise and tender teacher of the little ones needs to guard a point just here. Witness this "ower true tale:"

It was in a church. Children's Day services had called out a large congregation. The children were there in force, and as was to be expected the grown people came to see and be glad with the little ones.

The large primary class filled the seats nearest the altar. How sweet and innocent the little faces looked ! How "unspotted from the world !" The very flowers that smiled on every side did not look brighter and purer than did the human blossoms. The birds uttering soft notes of praise did not seem more innocently happy than did these little ones. Looking on beyond, to the seats full of self-conscious little maids with bangs and frizzes innumerable, and to the rows of fashionable and frivolous young folks still further back, one felt instinctively like throwing protecting arms around this fresh innocence and unconscious grace !

Protect them ? O yes, from the world, the flesh, and the devil ! Protect them from the arch enemy

who loves few things so well as the chance to spoil the sweet unconsciousness of childhood !

Alas ! that the dear children should need to be protected from the very church herself, which ought to be such a wise and tender mother ! From the very Sunday school, which ought to nurture all that is sweet and true and real !

At a certain point in the exercises a little girl of, perhaps, six or seven years was called out for a recitation. She tripped airily forward, and announced herself within the altar inclosure by an elaborate and most unchildlike bow. She had been trained into a self-consciousness that was painful to witness, and flattered into a self-admiration that might make an angel weep to behold !

She said her pretty little piece "beautifully." It was religious verse, as befitted the time and place, and a part of the show was a prayer. At the proper place the little maid sank gracefully upon her knees, folded her hands, closed her eyes devoutly, and with due regard to elocutionary inflections and effect, addressed her Maker in choice rhyme !

Amid murmurs of applause and greeted by admiring looks and smiles, the little actress took her seat, this part of the performance concluded.

Was not this a ruthless robbing the rose of its sweetness ? a stealing the perfume from the violet just unfolding ?

What wonder that a wise mother went away, saying, "I dare not send my little girl where she can even *see* such things !"



And what wonder that the child who had tasted the sweets of applause was eager to be recognized, when the time came for another festival, as one who could "recite in the big church!"

Better, a thousand times, never to have a Children's Day than to rub the bloom off a child's soul!

Looking upon children as the fair, promise-laden young immortals they are, the question as to what shall be the spirit and aim of our festivals becomes one of the gravest import. Shall the Christmas festival bring the Lord Jesus prominently before our children, stimulating a deeper love for him who came a little babe into our midst?

Shall the glad Easter service awaken new and living thoughts of the Life that could not be bound by death?

Or shall these holy opportunities be lost in the confusion of rehearsal for public performance and the display too often attendant upon the occasion?

That the Christmas festival may be, and often is, made the means of drawing both teachers and pupils into more real union with the wonderful Life manifested so long ago, there is no doubt. But it remains sadly true that in too many schools something very like this goes on:

A teachers' meeting is called and the question, "Shall we have a festival?" comes up. If the church chances to be in a city the conclusion is almost a foregone one. "What shall it be?" is the next question. Sometimes there are many minds about the matter, but the smart, practical teacher

who prides himself upon doing things in a business-like way, usually gets the floor—and keeps it.

“Of course we must have a festival, and we must make it pay,” says this brother. “Our festival costs a good round sum. We must make it pay for itself, and if it is rightly managed it will pay something into the Sunday school treasury. But we must have a fine program if we expect to compete with the other churches. We must have something that will draw!”

The man of business speaks truly. If the world is to help us buy our Christmas toys and candies, we must give the world what it will enjoy.

Possibly the superintendent does not quite feel like making this time of family rejoicing over the birth of our Lord to be turned into a time of mirthful festivity for the unbelieving world, but the man of business says, “You can’t expect to get young people into the church and keep them there unless you make things lively for them.”

The superintendent is a busy, peace-loving man, and he says, “Well, brethren, appoint your committee,” and gives a sigh of relief as he thinks that he, at least, will not be held responsible for the character of the entertainment!

Now the appointing of this committee is no small matter! Brother A must not be put on, for he is old-fashioned enough to believe that the plain, simple religion of Jesus can and ought to be made attractive even to young people. And Sister B will not do, for she devoutly believes that her dear

church was one day dedicated to the service of the living God, and that he ought to have the first place on the program every time the house is opened.

The committee is finally made up with the brother at the head who knows what business is; and superintendent, pastor, and teachers are left delightfully in the dark as to what the entertainment is to be.

And it pays; O yes, it pays! "Full house, crowded; had to repeat second night. Cleared enough to pay off the old debt and something more."

The world enjoyed it. Why not? It was designed to "draw"—dollars and cents into the treasury. Only croakers will ask how He "who sitteth in the heavens" enjoyed it all!

The children were all there, and they do not criticize; they only drink in.

Christ or Kris Kringle? Which shall it be? The question is not a trivial one. When we go to the world to find entertainment for our young folks we declare to them in language which they well understand—the language of deeds—that there is lack of joy and brightness in the religion we profess.

We would make Christmas the gladdest, happiest day of all the year; but we would have all the joy and gladness center around Him whose birth we celebrate.

We would seek in every Christian way to banish gloom and sadness on that day, but we would not carry semitheatricals into our churches to kindle the spirit of rejoicing.

But what can the primary teacher do in defense of her little flock, when the "committee" come seeking whom they may devour?

This is not a fancied danger. Here is a specimen page from a real teacher's real experience:

The lesson for the day was one of exceptional interest. The teacher had carried it on her heart all the week, and now, as she stood before the class and looked into the eager, upturned faces, she prayed most fervently that it might be a day of specially successful seed sowing.

Right in the midst of the hush of interest pervading the class came interruption number one.

The door opened, and a young man entered. He wore a busy air, and carried in one hand a package of tickets, in the other a book and pencil.

"Do not allow me to interrupt," he said, politely, "but I would like, if you please, to ascertain how many of the children of your class will take tickets to sell for the entertainment." Instantly every child was on the alert. "Good; we're going to have an entertainment," whispered Tom Ruggles.

"Teacher, do they want little girls to sing?" questioned pretty Lulu Noble, who had learned from past experience that her bell-like treble was in demand on such occasions.

"Say, mister, be they goin' to give a prize to the one what sells the most tickets?" demanded one youngster of a commercial turn of mind.

Ten minutes by the clock were consumed in

giving out tickets and registering names of holders, and then, with a skill born of past experience, the teacher sought to gather up the broken threads of interest and go on with the lesson.

Again little eyes and ears were open, and again the teacher attempted to bring the living truth of the lesson to bear upon little hearts, when the door opened and interruption number two entered. This time it was a lady, smiling and gracious.

"You will pardon me, I am sure, if I intrude. I am looking for a chorus of little girls to help in the singing at the entertainment, and I am obliged to break in upon the lesson hour."

The disappointed teacher went home feeling that the teaching for that day was a failure, and knowing that the end was not yet, for rehearsals must be held, announcements made, and, by and by, tickets be gathered up and returns looked after; and before it was all over the lovely lessons of the quarter would be past and gone.

Just this kind of vandalism is allowed in many schools, and one is tempted to sympathize with the teacher who said, when asked how she kept this sort of thing out of her class: "I bolt my door."

But some one is thinking, "It is easy to say what shall not be done; who will tell us what to do?"

Observe all these festivals, certainly, but let them be religious festivals. There are beautiful responsive services, in which all may take part,

and sweet songs which all may sing. If children are allowed to recite at all, great care should be taken to choose simple, devout, little souls, who will easily enter into the thought that their own part is to "please Jesus," and not to attract attention to self. A young child should never be permitted to appear alone before an audience. It is bad enough when a half dozen or more unite in a little exercise.

The primary teacher should reserve the right to choose and drill any members of the class who are to take part in an entertainment. Never intrust this to a strange committee.

Lead those who are chosen to think of their little part as something to be done "for Jesus' sake." Keep this thought before them. Every time you drill them, offer a little prayer, that they may be kept from thinking about themselves or their audience, but only about Jesus, and how they may please him. In drilling the children, aim to preserve the childlike simplicity.

Nothing can be so pleasing to an audience as this very simplicity. A stage bow, an elocutionary tone, and gestures, what can be more distasteful to the right-minded hearer?

And, dear teacher, whatever the committee may require of your class in a public way, let nothing prevent the Easter lesson being taught to your class alone; and the sweet Christmas story as well.

## CHAPTER XI.

### THE CHILDREN'S MEETING, OR JUNIOR LEAGUE.

"The paths that lead us to God's throne  
Are worn by children's feet."

THESE are wonderful days in which we live. Right in the midst of so much that seems wholly outward a warm current is making its silent way, bearing life upon its bosom. God is in it; nay, God is it! It is he who is breathing upon the ice-bound rills and rivulets, and making of them "streams that water the desert." It is he who is speaking to one and another and another, here and there, often in unlooked for places, and saying, "Son, daughter, go work to-day in my vineyard."

The call to work among the children is reaching many hearts. Childhood occupies a large place in the life of to-day, and many earnest souls are asking if the little immortals may not be born into and kept in the heavenly kingdom while the dew of youth is yet upon them.

The Master won them while on earth, and has left record of it in the words, "These little ones which believe in me."

And is he not on earth to-day? Is he not calling

the children as of old? Is he not saying to us, "Forbid them not?"

How can we help to bring the children to a conscious life of love and service?

*What did Jesus do?* He called the children to him. He took a little child and set him in the midst. Indifference does not call or take.

He took them in his arms and blessed them. Here is personal contact and an outflow of his own spirit into theirs.

He recognized and spoke of those qualities in the children which were pleasing to him. He knew each little heart with all its possibilities of evil, but he spoke especially of those things which rendered them fit subjects for the kingdom of heaven. This drew the hearts of the little ones to him. Christ established a sympathetic relation with the children.

He did not attempt to teach theological truth to the little ones. He did not find fault with them. But he opened his heart and took them in, and they knew it.

If we can only get God's thoughts about leading the children we shall be safe. We need to know his mind far more than we need normal methods, though these are good in their place. Our Lord's method is the normal method.

It is wonderful how the few recorded words as to our Lord's method of dealing with the children broaden and deepen as we look at them in the light of his life and teachings, and surely no study,



no searching after "methods," no comparing of "plans," can be so helpful as the quiet, loving, prayerful following out of a line of thought and work suggested by the Master's own ways and words.

Still, we may help one another by a willingness to give what we have ourselves received. If we have learned by practical experience that it is well to gather the children into little companies outside the Sunday school, where they may be taught the way of Christ more perfectly, we should not only be glad to do it ourselves, but help and encourage others to do so.

As a general thing the primary teacher is the natural leader of the children's meeting. The children love her, trust her, look up to her. Not only is this true of the primary class, but those who have been members of the class and have passed on into the main school will gather around the beloved teacher of other days as about no other one.

Perhaps a real experience may be more helpful than any general directions.

It was a city church of four or five hundred members. There was no children's meeting held in the church, save occasionally for a few weeks in the winter following a season of unusual religious interest. The primary teacher, a comparative stranger, was urged to start one.

The first question was how to gather children. A general invitation from the pulpit and in the

Sunday school will always bring a few, but only a few; children easily forget day, hour, and place. Invitation cards were printed, and given out on the Sunday before the opening of the meeting, through the Sunday school. Each child between the ages of seven and fourteen received one. The card was an attractive one, and read thus:

### A Children's Meeting

Will be held Friday afternoons at four o'clock in the ———  
Church.

#### TEN LESSONS ABOUT BIBLE CHILDREN.

- Oct. 22. The First Boys.  
 " 29. The Baby Found by a Princess.  
 Nov. 5. The Good Brother.  
 " 12. The Boy who Heard the Lord Speak.  
 " 19. The Missionary Maid.  
 " 26. The Boy who Fought a Giant.  
 Dec. 3. The Temperance Band.  
 " 10. The Girl who Saved her People.  
 " 17. The Boy who Studied the Bible.  
 " 24. The Child Jesus.

"Jesus said, Suffer little children, and forbid them not, to come unto me."—Matt. 19. 14.

The general program for the meeting, which occupied just one hour, was something like this:

Singing.	Beatitudes.
Creed.	Singing.
Prayer.	Lesson.
Singing.	Singing.
Bible Reading (by children, each child reciting verse).	Social ten minutes.
Commandments, or	Short Prayers.
Books of Bible, or	Doxology.

The essential to order in a meeting of children is an interesting variety. The longest exercise should not occupy more than fifteen minutes. The Catechism may be preferred in place of the Commandments, etc. The "social" may be made both interesting and profitable. Encourage children to ask questions, to present requests for prayer, to speak of difficulties, to record encouragements, and to "bear testimony" to what they know of the Saviour's love. Care must be taken that they do not fall into formal habits. The great object of the meeting is to bring Jesus and the children together, and as they learn to recognize his presence, they will learn to speak simply and naturally of their relations to him, and may also be taught to speak with childlike freedom to him.

A number of years ago a young girl of fourteen was drawn to the Saviour's side. Her father, a thoughtful Christian, believed that the child's way into the kingdom was a gradual one, not marked by any special change. But his little daughter knew when she was converted, and her newborn joy found constant overflow in speech and act.

There were four younger children in the family, and it was not long before they wanted "to be converted" too; the natural result of the real life they saw in their sister. She asked and received permission to take them to the prayer meeting. The little company, pleased and expectant, were ready to do just as sister told them. "But,"

said the simple-hearted child, "I didn't know anything to do but just to say, 'Jesus, here are the children!' and 'Children, here is Jesus!'"

And they were all converted!

"Did it last?" some one queries. O, yes. Even six-year-old Robbie learned the sweet way of obedience and trust, and never lost his way! Four years later one of these converted children went to her heavenly home with smile and song upon her lips, and the others are still following the Lord of the children!

The sister, who became a successful worker among the young, never found a better way to lead young souls than the simple, divinely-taught way in which she led her little brothers and sisters. She went on saying, "Jesus, here are the children," and "Children, here is Jesus." What more is needed?

The Christ who took the little ones in his kind arms surely does not need to be persuaded, and the child who is brought face to face with him is not likely to refuse his outstretched arms!

Let us "bring them together," the children and the Saviour of children! Let us speak to them of Jesus. Let us tell them of his life for them, of his death on the cross for them, and help them to see that this is the Jesus who is waiting for them. There is danger that in the multitude of things which the children are called to see and hear in some children's meetings they may fail to see and hear just Jesus. Machinery and methods have

their uses, but alas for them when they crowd out the present, visible, personal Christ! Not that they are opposed to him, indeed, but that they take the time which is his.

The meeting which is full of entertainment cannot be full of the heavenly teaching which feeds and builds up. "But," you say, "we must entertain the children, or we cannot hold them."

The most successful children's meeting we have ever known was held in a large village, year after year, Sunday afternoons—the Sunday school was held in the morning. Children of all ages attended it, including many very young children. It was never continued more than three quarters of an hour, and the exercises were all of the most simple and direct character without any attempt at amusing the children, or trying to "hold" them.

Young Christians often brought little friends there who had not yet given their hearts to Jesus, and such were always made welcome. Many learned the way of life in that meeting, and from time to time little groups graduated into the church from the children's meeting. The pastor knew that he was quite safe in receiving them, for wise teaching and a constant, brooding love followed them.

In gathering the children for such a meeting it may not always be expedient to send out printed cards. Cheap picture cards, the prettier the better, may be used with the invitation, day, hour, and place, written out plainly. If you prepare a series of lesson subjects, which is desirable, these

may be neatly written on the back of the cards. Have a sufficient number prepared to give one or more to children at your first meeting who will use them to bring in other children.

Form a little choir to help on the singing as soon as possible. The more children can be enlisted to do something the better. A little sense of responsibility will serve as a reminder oftentimes.

Keep a roll, in a pretty little book, and let the children know how much you desire to have a well-kept, well-filled book. To make this possible, they must be in their places promptly.

Make much of the Bible! You may teach reverence by the very manner in which you handle the holy book, and the tone in which you speak of it!

This page from a visitor's notebook holds a valuable suggestion:

The leader of the children's meeting stood with the large Bible in her hand, ready for the "Bible exercise."

"Where is the lesson to-day, children?" she asked.

As book, chapter, and verse were printed plainly on the board, a goodly number of the children responded promptly.

"What do we call the big book in which all our lessons are found?" was the next question.

"The Bible," was the very general response.

"What are the two parts of the Bible called?"

"The Old Testament and the New Testament."

"Willie, will you show me the part of the Bible which we call the Old Testament?"

Willie came forward at once, and, opening to the Old Testament, held the book up before the school. A little girl

was then called forward to show where to look for the New Testament in the same manner. I noted especially how the children reflected the teacher's tone and manner in handling and speaking of "the holy book."

The teacher then questioned the class as to the number of books in the Old Testament, and also in the New, and asked in which the Gospel of John was to be found. Many of the children replied correctly. A child was then called forward to find the Book of John, and another to find the chapter in which the lesson was written. Then all who could find the lesson in their own little Testaments were told to do so, and these joined in the responsive reading of the lesson. A few of the children had left their Testaments at home. These remained seated while the others stood and read.

The whole exercise consumed but a short time, and I could but think that if some method of this kind were more generally followed there would be less ignorance among our boys and girls concerning the book.

Before closing, the teacher asked how many children had read daily from their own Testaments. Over a dozen responded. Nearly all had read several times during the week. With a smiling reminder not to forget to bring the book the next Sunday, they were dismissed.

"They are very proud of their red Testaments," said the teacher. "They have had them nearly three months, and I have promised all who keep them neatly six months, and read them at home every day, a pretty Bible at the end of that time."

A little "after-meeting" may be developed after a time. Give three quarters of an hour to the general meeting, then invite all Christian children and all desiring to become such to remain for fifteen minutes. Gather them close about you. Help them to make their little wants known here, as they could not perhaps in the presence of

unsympathetic listeners. You will be surprised to learn what is going on in little hearts! Here you may teach to pray, to testify, to make known desires, as would be quite impossible in a large class of thoughtless children. This little after-meeting will come to be a real winnowing fan, and you will thank the dear Father that you were ever led to use it!

A connected series of lesson subjects is not indispensable, but it is desirable. The children know what is coming next, and feel a little interest in advance. At the close of the eight, or ten, or a dozen lessons, as the case may be, a "looking back" meeting may be held, gathering up the spiritual teachings of the course, and seeking to impress them anew.

In these days of Junior Epworth Leagues, of Junior Christian Endeavor, of Mission Bands, of Young Crusaders, or Juvenile Temperance Work, under some other name, there may be danger of the multiplication of meetings even among the little folks.

Why may not the children's meeting or Junior League be made to embrace the different lines of work? Give one meeting in the month to missions, another to temperance, and the others to Bible study and the development of the religious life.



## CHAPTER XII.

### TEMPERANCE TEACHING IN THE PRIMARY CLASS.

"An ounce of prevention is worth a pound of cure."

**I**T is quite possible that as primary teachers we have not felt ourselves called to temperance work. We see the ravages of the enemy in the uncared for childhood that struggles into the Sunday school fold, and our hearts are moved to pity, sometimes to indignation, as we see the slaughter of the innocents carried on before our very eyes! But what can we do about it?

Have we thought that our specific work in this line may be in the dear little class which God has given us?

The teacher of the Temperance School or the Band of Hope, or the Loyal Legion, has no better opportunity, perhaps, not so good a one, as has the teacher of the primary class. For hers is the first, and therefore the best chance. Next to the mother, the primary teacher has the happy privilege of sowing seed on virgin soil, and may look with large hope for abundant fruitage.

Here, then, is your field for temperance work, dear primary teacher. You do not have to go out to find your pupils; they are ready and waiting

for you. You do not have to win their confidence ; it is yours already. You do not have to seek a season for giving specific instruction along these lines ; no doubt little sufferers from the vice **are** before you.

All the furnishing these young minds and hearts can get through you they will need in the perilous days to come. For the evil is everywhere. It invades the church and the school, as well as the home. It hides in dainty confections ; it lurks in delicate flavors on the home table ; it even steals an entrance through the physician's prescription. The child sees its traces in its more hideous forms, and shrinks from it in horror ; but how shall the monstrous evil be recognized when it knocks so gently at the door, and enters with a gay smile and pleasant word upon the lips ?

Ah ; we cannot be too prompt with our earnest warning, and our direct pointed teaching aimed straight at the heart of the giant evil ! for the years go fast, and before we are aware some of these little ones may be struggling in the toils of the serpent.

Shall we not, then, while we may, hold out a helping hand to the little brothers and sisters so soon to go forth and meet the dragon ?

But, you say, the lesson hour is already full to overflowing. How can we make room for temperance teaching ? If we use our one little hour each week to pour in Bible truth are we not doing our whole duty ? What better armor can we furnish our little ones in which to stand against temptation

than the armor of Gospel truth? Is it not enough, in short, if we teach the children to spell temperance, C-H-R-I-S-T?

We must indeed spell it thus, but we must teach the alphabet before we can expect the children to spell at all. They must be taught what intemperance is, what causes it, where and how it begins to grow, and why it needs a mighty Christ to cure it.

A teacher in a temperance school was one day explaining the process of fermentation, and showing how the harmless juices of the apple, the grape, and other fruits may thus be changed into the active destruction which we name alcohol.

An intelligent looking man sat among the children an interested listener. At the close he came forward and said to the teacher, "Madam, I spent fifteen years of my life in the liquor business, and in all those years I never knew as much about alcohol as you have taught these children to-day. If I had known what it was, my life might have been a very different one! Go on teaching the children, madam! Go on!"

"My people are destroyed [cut off] for lack of knowledge," saith the Lord.

If we can crowd into our little hour the simple, underlying principles of temperance, some precious lives may be saved from the destruction to which ignorance too often leads.

Two questions are before us: "What can the primary teacher do?" and "When and how shall she do it?"

What can the primary teacher do? She can look the subject fairly in the face. If not already informed, she can seek information concerning the extent of the evil. She can learn what is actually being done by earnest temperance workers in behalf of the children, and she can seriously ask "What is my own duty in the matter?" By the time she has done these things she will probably be ready to go farther.

Perhaps she will decide to form a Band of Hope, or a Loyal Legion, in her own class, to meet on a week day.

But there are many teachers who will not be able to do this. They will ask the question, "When and how?" in a half despairing tone. Let us look at it together for a moment.

Can we not add five minutes to the hour given to the little ones? If this does not seem best, then let us subtract five minutes from the time usually given to singing. Five minutes each week gives over four hours of solid instruction in the course of a year.

Have a definite time for the temperance teaching, and use every second of it. This will make thorough preparation for it a necessity.

Do not attempt too much. Be willing to do a very little at a time, but be sure that the little is well done.

Send to Miss Julia Colman, Bible House, New York city, for her *Primary Temperance Catechism* and *Juvenile Temperance Manual*. If the cate-

chism at the close of this chapter is not satisfactory, you can easily make such a catechism as you desire from these helps. Teach one question and answer each Sunday. Let the question be the pivot around which the lesson revolves. The *Juvenile Temperance Manual* is full of fact, incident, and illustration. And almost any community, alas! will furnish illustrations to point any moral which we may seek to impress.

A temperance ladder can be devised, with very little trouble or expense, which will keep the subject before the school. Tack a sheet of cardboard to the wall, make a ladder upon it, and as you climb it, indicate question and answer by capital letters, or a word, if you please.

Let the school see alcohol burn in a spoon when you are telling what it does for the stomach. The illustration is old, but it will be fresh to most of the children.

Bring a little bottle of sweet cider to the school-room, that you may be able to show fermentation in its various stages.

Let the children see the fiery fluid alcohol cook the albumen of an egg, and learn thus the paralyzing power it must have upon the brain when carried thither by the swift moving currents of the blood. There will be absorbed attention and earnest thought. And this is only a hint in the direction of a long series of possible lessons drawn from sources just at hand.

There is no lack of good temperance literature

in these days. If possible give a bright temperance paper as often as once a month.

The *Young Crusader*, published at The Temple, Chicago, Ill., is a most winsome little sheet.

The *Temperance Banner* is published by National Temperance Society, 3 East 14th Street, New York city, and is also very readable.

Perhaps the best of the many temperance song books is published by the Woman's Temperance Publishing Association, The Temple, Chicago, Ill. It is entitled *Marching Songs for Young Crusaders*, and is packed full of songs which are lively and stirring, and of superior literary merit as well.

The same house publishes a fine line of leaflets, tracts, and cards, especially adapted to Sunday school use.

The Methodist Book Concern, 150 Fifth Avenue, New York city, also publishes temperance tracts, among which we specially mention *Our Temperance Story Series* and *The Temperance Pictorial Series*. Let the superintendent or teacher send for a catalogue and make selections.

The National Temperance Society, 3 East 14th Street, New York city, also publishes a great variety of temperance tracts for children. Four-page tracts, illustrated, are sold at two dollars a thousand.

Miss Colman, Bible House, New York city, keeps constantly on hand a large variety of temperance tracts and cards, and is skilled in making wise selections.

As often as once a month let a good temperance tract be given out. Make a personal request that the children carry these home. The simple story or carefully prepared information may teach a needed lesson and work a blessed change in some sad, drink-cursed home.

At the blessed Christmas time put a gay little card inside every box of candy. These cards are very attractive, each bearing some appropriate temperance motto, and are furnished at very low rates.

In all this let us remember that little hands can scatter seed in places which we cannot reach. Let us furnish the seed !

The wise superintendent will see to it that the little ones of the primary class are furnished with cards and papers as well as the older ones. No matter if they cannot read the papers. Some one at home can, and the little ones are more likely to win attention to their wares than are the older ones.

A question that seriously perplexes many earnest teachers is this : " Shall we offer the pledge to the children ? "

It is believed in some schools that temperance is taught when a pledge roll has been hung upon the wall, and members of the school have been urged to sign it.

No child should be asked to sign the pledge who has not been led up to it by intelligent teaching. Let the pledge roll hang upon the wall, by all

means, but not until a demand for it has been created. Some who have been taught at home or in the temperance school will be ready at once to sign the pledge. Others will want to do it simply because their friends do. This readiness to promise without thought should be discouraged. A serious talk about the binding force of a promise should be given before any are allowed to sign the pledge.

The definite teaching on temperance may well go on for two or three months before a pledge roll is secured. Let it be as attractive as can be afforded, and hung in a conspicuous place. Choose one with as simple and comprehensive a pledge as can be found, which should be clearly explained. No child should be allowed to sign it upon the impulse of the moment. It is well to require the children to talk with their parents and secure their consent before signing at all.

As name after name is added to the list the superintendent will do well to recognize what the children have done by some word of commendation, advice, or warning from time to time; above all, frequently asking the Father, who notes the smallest act of the smallest child, to help these children to keep the promise they have made.

The pledge may prove a safeguard, and that it may be we must hedge it about with precept, promise, and prayer.

That even young children do understand the meaning of a pledge has been proved over and over



again. This case, true in every particular, is one of many similar :

Four-year-old Willie begged to sign the pledge at a great temperance meeting. His mother laughed and allowed it.

A year later Willie lay at death's door. One day the doctor ordered whisky to be given at intervals. Willie was supposed to be unconscious, but his blue eyes opened, and he whispered, "I can't take it, mamma."

The mother urged and commanded, but the child repeated, "I signed the pledge, you know, mamma."

At last his mother said, "Then, Willie, you will die."

"Let me die, then, mamma; I can't drink whisky, you know."

Willie did not take the whisky, nor did he die. He deserved to live by reason of his pluck.

We want to remember that the temperance teaching is not confined to the children. They are busy little talkers, and they live the lessons over at home. Let them carry home Bible principles, facts, illustrations, all bearing upon this great question of the day, and the seed will not be scattered in vain. As sure as God's promise is true, it will bring forth fruit.

A few simple exercises to be used in the primary class are given in the supplementary helps. The teacher who sees the enormity of this evil which menaces our children will be on the lookout for helps in this direction.

# HELPS AND EXERCISES.

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“O let me still  
Write thee great God, and me a little child.”



## HELPS IN TEMPERANCE TEACHING.

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### Recitation.

GOD made everything good. But man has put some of his good gifts to evil uses.

Grapes are very delicious fruit. How sweet and pleasant they taste ! It does us good to eat them. God made them to do us good. But he did not make them to do us harm.

This is how they can be made to do harm : Men gather the sweet, ripe grapes and press out the juice. The juice is sweet while it is fresh. But it will soon begin to spoil. Then little bubbles rise to the top. This shows that it has begun to "work," or ferment. The sugar of the grapes decays, and part of it changes into a poison called *alcohol*.

Now, is it not strange that some people like the grape juice better after the poison gets into it ? It makes them feel bright and merry for a little while, and they think they are having a very happy time.

But O, what evil and sorrow come from it ! God looks down upon all the sin and suffering caused by strong drink. He sees how wicked and foolish the people are who are deceived by it. He says, "Woe unto them !"

### A Pledge for Very Little Folks.

I will never, never dare  
Drink, or smoke, or lie, or swear !  
If I try I can be true  
To this pledge, and so can you.

**Questions and Answers.**

(A dialogue for two boys.)

"Do you know  
Who hath woe?"

"Woe unto them that rise up early in the morning that they may follow strong drink."—Isa. 5. 11.

"Can you tell,  
Listen well,  
Who hath sorrow?"

"They that tarry long at the wine."—Prov. 23. 30.

"Who contend  
Without end?"

"Them that are mighty to drink wine."—Isa. 5. 22.

"Who cry out,  
Sing and shout,  
Vainly speak  
Words so weak?"

"Wine is a mocker."—Prov. 20. 1.

"Who will fight  
Day and night?"

"Strong drink is raging: whosoever is deceived thereby is not wise."—Prov. 20. 1.

**Recitation.**

(For a little boy.)

The first little drop of strong drink that is taken  
Is the first step to ruin: this children may know,  
If the first little drop be in earnest forsaken  
We shall never be drunkards, O, never, no! no!—*Sel.*

**A Great Giant.**

(Recitation for a boy or girl.)

I always like to read about giants, how strong they were, and what wonderful things they did. We don't have that kind of people nowadays; once in a while we see a big, tall man, but he is nothing like Goliath and the people I have

read of. I have found, though, that there is one very old and wicked giant still living. He has done a great deal of mischief and evil. I will tell you about him :

He is nearly six thousand years old ! He dresses in rags. His face is cut and bruised. Sometimes he is crazy and does not know what he is saying to anybody. He has built a great many prisons in the world, and he has put all the men and women he could catch into them. When he gets the fathers and mothers into prison he takes away the children's bread, and they starve to death. *His name is* GIANT INTemperance. I hate him and am going to fight him. Will you help ? The way to fight him is by drinking cold water and trying to get everybody else to do so. God will help us as we fight against him.

### Recitation.

(By three boys.)

- First Boy.* " If every little boy and girl,  
From every land and clime,  
Would go at once to Temperance Town,  
And stay there all the time,  
What *do* you think would happen ? "
- Second Boy.* " The saloons would put their shutters up,  
And never take them down,  
If every little boy and girl  
Were safe in Temperance Town. "
- Third Boy.* " Why ! what would make the owners do it ? "
- First Boy.* " They'd *have* to : they couldn't make enough  
To buy a loaf of bread,  
With all the little children safe,  
And all the drunkards dead. "
- Third Boy.* " Of course ! if you would make a rabbit pie,  
You first must catch your rabbit ;  
If you'd have boys make drunken men,  
First teach them the drink habit ! " — J. B. P.

### Some Simple Object Lessons.

Two small bottles, one filled with water, the other with alcohol. The children will see no difference in the looks of the two fluids. Tell that God made one, and man made the other. Pour some of the alcohol into a spoon and set fire to it. Let the children see it burn. Light a piece of paper in the flame. Try to burn some of the water in the same way.

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Take a lily, or some other beautiful flower, to the class. Call attention to its beauty and perfume. Explain that it needs food and drink, as children do. Sprinkle pure cold water upon it, and let the children see that it only makes it look more fresh and beautiful. Then sprinkle alcohol upon it, and let the children see how it droops and dies !

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Fill a wide-mouthed bottle of clear glass two thirds full of fresh apple juice, and keep it in a warm place until it begins to work. Take it to the class, and let the children see the uncleanness that rises to the top. Teach that the sugar in the juice is decaying, and that the bubbles which they see are a sign that alcohol has begun to form.

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Take two living insects of some kind (large black ants can be as readily found as any, perhaps) to the class. Produce your two bottles of clear fluid, grown familiar by this time. Pour a little of the water upon one of the insects, and let the children see him make haste to escape. Then drop a little of the alcohol upon the remaining insect, and let the children see the sad effect.

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Take a fresh egg to the class. Open the end, and let the albumen out into a clear glass tumbler. Tell the children that you will show them what alcohol does to the brain, the part we think with. Explain that a large part of the brain is albumen, and that the alcohol reaches the brain through the

blood, which carries it to every part of the body. Now, pour alcohol upon the albumen in the glass, and let the children see how it gradually hardens or cooks it.

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Take decayed fruit, apples and grapes, to the class. Let the children see them, and smell them. Who would eat such fruit? Yet the alcohol in cider and wine comes from just such decay as this!

**Recitation.**

Little drops of claret,  
Now and then at first,  
Form an awful habit  
And a dreadful thirst.

Little drops of brandy,  
Little drops of rye,  
Make the mighty toper  
And the watery eye.—*Sel.*

**Another.**

A very little boy am I,  
I never swear, I never lie,  
I never drink, or smoke, or chew,  
And never will! Now, what say you?—*Sel.*

**Another.**

The drink that's in the drunkard's bowl  
Is not the drink for me!  
It kills his body and his soul;  
How sad a sight is he!  
But there's a drink that God has given,  
Distilling in the showers of heaven,  
In measures large and free,  
O, that's the drink for me!—*Sel.*



**Our Pledge.**

A pledge we make no wine to take,  
 Nor brandy red to turn the head,  
 Nor whisky hot that makes the sot,  
 Nor fiery rum that ruins home.

We will not sin by drinking gin,  
 Away we fling the punch and sling,  
 Hard cider, too, will never do,  
 Nor brewer's beer our hearts to cheer.

To quench our thirst we always bring  
 Cold water from the well or spring;  
 So here we pledge perpetual hate  
 To all that can intoxicate!—*Sel.*

**A Promise to God.**

(Cardinal Manning's pledge.)

I promise thee, sweet Lord,  
 That I will never cloud the light  
 Which shines from thee within my soul  
 And makes my reason bright.  
 Nor ever will I lose the power  
 To serve thee by my will,  
 Which thou hast set within my heart  
 Thy precepts to fulfill.

O, let me drink as Adam drank,  
 Before from thee he fell;  
 O, let me drink as thou, dear Lord,  
 When faint by Sychar's well,  
 That from my childhood, pure from sin,  
 Of drink and drunken strife,  
 By the clear fountain I may rest,  
 Of everlasting life.

**A Responsive Exercise.**

*Leader.*—"Hear me now, O ye children." What does God say about wine?

*School.*—"Wine is a mocker."

*L.*—What does he say about strong drink?

*S.*—"Strong drink is raging."

*L.*—What does he say about him that giveth his neighbor drink?

*S.*—"Woe unto him."

*L.*—Who does he say shall come to poverty?

*S.*—"The drunkard and the glutton."

*L.*—Who does he say shall not be rich?

*S.*—"He that loveth wine and oil."

*L.*—Who does God say has sorrow and quarrels and wounds?

*S.*—"They that tarry long at the wine."

*L.*—When should we not look upon the wine?

*S.*—"When it is red."

*L.*—What does it do at the last?

*S.*—"It biteth like a serpent."

*L.*—What more does it do?

*S.*—"It stingeth like an adder."

### **A Tiny Temperance Catechism.**

Who made all things? God.

What has he made for our use? Plenty of good food and drink.

How does he want us to use his gifts? In the right way.

What is the right way? In his way.

What are some of his good gifts? Fruits and grains.

What is made from grapes? Wine.

What is made from apples? Cider.

What is made from grains? Beer and Whisky.

What is made from sugar-cane? Rum.

What is in these drinks that harms? Alcohol.

What is alcohol? A fluid poison.

Does God make alcohol? No; man makes it.

How does he make it? By spoiling good things.

[Show apple or grape juice in a state of fermentation.]

Is there alcohol in cider? Yes, after it spoils, or ferments.

What is it in fruits that spoils and makes alcohol? The sugar.

What are some of the stronger drinks? Whisky, brandy, rum, and gin.

What makes them stronger than wine and cider and beer? There is more alcohol in them.

Is it safe to drink anything that has alcohol in it? No; it is not safe.

What harm does alcohol do? It hurts the body.

What do we feel with? Our nerves.

What does alcohol do to the nerves? It deadens them.

What can they not do then? Feel truly.

When our nerves do not feel truly, what happens? We do not act truly.

What does alcohol do to the stomach? It makes it sick and sore.

What does it do to the brain? It hurts it badly.

What is the brain? The part of us that thinks.

Can we think right if we drink alcohol? No; we shall think wrong.

[Show how alcohol cooks the white of an egg.]

If a man thinks wrong and acts wrong, what will follow? Sin and sorrow.

What does alcohol do every year? Kills thousands of people.

What will all wise people do? Let it alone.

Who has said, "Touch not?" God.

What does he ask us not to touch? Anything that will harm us.

Who shall not inherit the kingdom of heaven? The drunkard.

Who says so? God.

What good drink has God given? Pure water.

What live and grow by this drink? Plants and flowers and animals.

[Show the effect of alcohol upon a flower.]

What will a wise, good child do? Never touch strong drink.

## CHRISTMAS HELPS.

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[No celebration, or "Festival," at Christmas time should prevent the teacher of the little ones from gathering them about her to celebrate the birth of the "Friend of little children."

If it is impossible to do this on Christmas Day, let it be done on the Sabbath nearest Christmas.

Some simple preparation will be needed, although the songs prepared for the public gathering can be used.

Have the class room trimmed with greens, and a large, gilt paper star fastened to the blackboard.

By all means, let giving be made a prominent part of the exercise. The children will enjoy their own gifts far more, if they have been shown how they may also give. Books and toys may be brought to send to some poorer school, or to pack in a missionary box to be sent away.

Or, each child may bring a pound of some kind of food to be given to the poor. Or, little envelopes may be distributed previously and a missionary offering be taken.

In some way help the children to see and enjoy their privilege of giving.]

*Teacher.*—Whose birth do we come to celebrate to-day?

*Class.*—The birth of Jesus Christ.

*T.*—Where was Jesus born?

*C.*—In Bethlehem of Judea.

*T.*—Who sang in the skies when he came?

*C.*—The holy angels.

Singing by Class.

**Giving of Thanks on Christmas Day.**

*Teacher.* For Christmas morning, bright and clear,

*Class.* We thank our heavenly Father ;

*T.* For Christmas happiness and cheer,

*C.* We thank our heavenly Father.

*T.* For Christmas candy, Christmas toys,

*C.* We thank our heavenly Father;

*T.* For Christmas love and Christmas joys,

*C.* We thank our heavenly Father.

*T.* For Jesus, born a little child,

*C.* We thank our heavenly Father;

*T.* For Jesus, loving, kind, and mild,

*C.* We thank our heavenly Father.

*T.* For Jesus Christ, the children's Friend,

*C.* We thank our heavenly Father;

*T.* For Christ, who helps us to life's end,

*C.* We thank our heavenly Father.

**Recitation.**

(By three little boys.)

*First Boy.* "On Christmas day, far, far away,  
A little Baby slumbering lay ;  
Starlight was shed upon his bed,  
And round his fair and lowly head."

*Second Boy.* "The angels sung, the blue sky rung,  
And all the earth looked bright and young.  
'Twas God's own Son, come down alone,  
To make our little souls his own."

*Third Boy.* "Dear Lord above, teach me thy love,  
Make me thy gentle, spotless dove,  
To find my nest within thy breast,  
And there in peace and safety rest."

—Rose Terry.

**Echo Prayer.**

(Preceded by the prayer in rhyme. See page 164)

Holy Lord, who came to show  
How a child may live below,  
Gentle, patient, meek, and mild,  
Like the blessed Saviour Child,  
Hear us as to thee we pray  
On our happy Christmas Day.

Singing by Class.

Reading the Christmas Story from the Bible, by Teacher.

**The Holy Child.**

(A Christmas exercise for six children.)

*Class in Concert.*—"Where, tell us where, is the **Holy Child**?"

*First Child.* "Listen, a child can tell:

A heart of love is the blessed place  
Where the Holy Child may dwell."

*Class in Concert.*—"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews?"—Matt. 2. 1, 2.

*Class.*—"What is the name of the Holy Child?"

*Second Child.* "Jesus his name shall be,

Because he has loved his people so  
From sin he has set them free."

*Concert.*—"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1. 21.

*Class.*—"What tidings bringeth the Holy Child?"

*Third Child.* "Mercy he comes to bring;

Peace and good will to all men below,  
And glory to God our King."

*Concert.*—"Behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2. 10.

*Class.*—"What are the works of the Holy Child?"

*Fourth Child.* "Great joy he comes to give ;  
The blind, the deaf, and the lame he cures,  
And the dead he makes to live."

*Concert.*—"Go your way, and tell . . . what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."—Luke 7. 22.

*Class.*—"What was the life of the Holy Child?"

*Fifth Child.* "'Twas a life of pain and loss ;  
A life that was given in holy love,  
For our sins, upon the cross."

*Concert.*—"He hath borne our griefs, and carried our sorrows."—Isa. 53. 4.

*Sixth Child.* "What shall we bring to the Holy Child,  
Who come his birth to sing?"

*Class.* "Hearts full of love, and a crown of praise,  
For the Holy Child, our King."

*Concert.*—"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder : and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9. 6.

Singing by Class.

Christmas Story told by Teacher.

### Recitation.—A Christmas Bed.

(By a little girl.)

For velvets soft and silken stuff  
Thou hadst but hay and straw so rough,  
Wherein thou, King, so rich and great,  
As 'twere thy heaven, art throned in state.

Ah, dearest Jesus, holy Child,  
Make thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for thee !

—*Martin Luther.*

**Recitation.—The Thornless Rose.**

(By little girl, holding a rose.)

Our Saviour Christ was born  
That we might have the Rose without a thorn :  
The cruel crown was placed upon the brow  
That smiles upon us from his glory now.

And so he won—to make them ours—  
Sweet, thornless, everlasting flowers ;  
Then praise the Lord, who came on Christmas Day,  
To give the Rose and take the thorns away.

—*Frances Ridley Havergal.*

*Sing, "Praise him, praise him," Little Pilgrim Songs.*

A Talk about giving, by Teacher.

[The children's offerings should be made upon entering the room, especially if they are in packages.

Receptacles may be provided, but "Teacher" must be present to receive each offering in a sympathetic spirit, or the child will miss much of the joy of giving.

If the offering is in money, it may be received after the talk on giving, with some appropriate ceremony, followed by an echo prayer in which the gifts are offered to Jesus.

Following this the distribution of gifts, a glad Christmas song, and MIZPAH.]



## EASTER HELPS.

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### Easter Motto.

("The Lord is Risen, Indeed.")

[HAVE the motto cut from gilt paper in large letters strung on fine thread, and hung in a conspicuous place. On the table have a lily in bloom, growing in the earth, a butterfly and a cocoon, a bird's nest with eggs, and a pretty bird in a cage.]

*Teacher.*—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors;"

*Class.*—"And the King of glory shall come in,"

*T.*—"Who is this King of glory?"

*C.*—"The Lord of hosts, he is the King of glory."

*T.*—"Our Lord has risen from the dead."

*C.*—"The Lord is risen, indeed."

*Sing.* Christ the Lord is risen to-day,  
Hallelujah!

Sons of men and angels say,  
Hallelujah!

*Refrain:* Lift the gates of paradise,  
Ope the portals of the skies:  
Christ has risen and we shall rise,  
Hallelujah!

Raise your joys and triumphs high,  
Hallelujah!

Sing ye heavens: thou earth reply,  
Hallelujah! (*Ref.*)

Love's redeeming work is done,  
Hallelujah !  
Fought the fight, the victory won,  
Hallelujah ! (*Ref.*)

—*From Melodies for Little Children.*

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### Easter Thanks.

*Teacher.* For the coming again of Easter Day,

*Class.* Our Father, we thank thee !

*T.* For the open tomb and the stone rolled away,

*C.* Our Father, we thank thee !

*T.* For the merry, caroling birds that sing,

*C.* Our Father, we thank thee !

*T.* For the joyful peal of the bells that ring,

*C.* Our Father, we thank thee !

*T.* For our Lord who is risen from the dead,

*C.* Our Father, we thank thee !

*T.* For our gladness in him, our risen Head,

*C.* Our Father, we thank thee !

### Bible Reading.—John 20. 1-18.

(By Teacher.)

### Recitation.

(By child, holding a spring blossom.)

"Little blossom, come to bring  
Tidings of the welcome spring,  
Tell me now, and tell me true,  
What the spring has said to you."

"Child, this story sweet and clear,  
Spring is whispering in my ear,"  
Soft and low the blossom said,  
" 'Christ is risen from the dead.' "

**Echo Prayer.**

On this happy Easter day,  
 Risen Christ, to thee we pray :  
 Teach us how to love and give,  
 That like Jesus we may live ;  
 Teach us how to die to sin,  
 So that Christ may live within ;  
 When our life's short day is past,  
 May we rise with thee at last.

**An Easter Wish.**

(By four little girls.)

- First Girl.* " May the glad dawn  
 Of Easter morn  
 Bring holy joy to thee."
- Second Girl.* " May Easter day  
 To thine heart say,  
 ' Christ died and rose for thee ! '"
- Third Girl.* " May the calm eve  
 Of Easter leave  
 A peace divine with thee."
- Fourth Girl.* " May Easter night  
 On thine heart write,  
 ' O Christ, I live to thee ! '"—*Sol.*
- Sing.* Snowdrops ! lift your timid heads,  
 All the earth is waking ;  
 Field and forest, brown and dead,  
 Into life are waking.  
 Snowdrops, rise and tell the story,  
 How he rose, the Lord of glory.  
 Lilies ! lilies ! Easter calls !  
 Rise to meet the dawning  
 Of the blessed light that falls  
 Through the Easter morning ;  
 Ring your bells and tell the story  
 How he rose, the Lord of glory.

Waken, sleeping butterflies,  
 Burst your narrow prison !  
 Spread your golden wings and rise,  
 For the Lord is risen !  
 Spread your wings and tell the story  
 How he rose, the Lord of glory.  
 —*Mary A. Lathbury, in Little Pilgrim Songs.*

### An Alphabet of Texts.

(For the littlest ones.)

**A**sk, and ye shall receive.—John 16. 24.  
**B**ecome as little children.—Matt. 18. 3.  
**C**hrist shall give thee light.—Eph. 5. 14.  
**D**raw nigh to God.—James 4. 8.  
**E**ven a child is known by his doings.—Prov. 20. 11.  
**F**ollow thou me.—John 21. 22.  
**G**od is love.—1 John 4. 16.  
**H**e led them forth by the right way.—Psalm 107. 7.  
**I** am the good Shepherd.—John 10. 14.  
**J**esus called a little child.—Matt. 18. 2.  
**K**eepest the door of my lips.—Psalm 141. 3.  
**L**ove one another.—John 4. 11.  
**M**y peace I give unto you.—John 14. 27.  
**N**ow is the day of salvation.—2 Cor. 6. 2.  
**O**bey your parents in the Lord.—Eph. 6. 1.  
**P**raise waiteth for thee, O God.—Psalm 65. 1.  
**Q**uench not the Spirit.—1 Thess. 5. 19.  
**R**enew a right spirit within me.—Psalm 51. 10.  
**S**uffer little children to come unto me.—Luke 18. 16.  
**T**hou art the guide of my youth.—Jer. 3. 4.  
**U**nderneath are the everlasting arms.—Deut. 33. 27.  
**V**ictory through our Lord Jesus Christ.—1 Cor. 15. 57.  
**W**alk in the light.—1 John 1. 7.  
**Y**ield yourselves unto the Lord.—2 Chron. 30. 8.  
**Z**ealous of good works.—Tit. 2. 14.

**Recitation.**

(By little boy, holding bird's nest.)

"Where is the little lark's nest  
My father showed to me?  
And where the pretty lark's eggs?"  
Said Master Lori Lee.  
At last he found the lark's nest,  
But eggs were none to see.  
"Why are you looking down there?"  
Sang two young larks on high:  
"We've broke the shells that held us,  
And found a nest on high,"  
And the happy birds went singing  
Far up the morning sky.—*Sel.*

**Easter Talk by Teacher.****Recitation.**

(By three little girls.)

*First Girl* (holding butterfly):

"I bring a golden butterfly  
A worm but yesterday.  
God gave it wings, and now I see  
It soar and soar away!"

*Second Girl* (holding lily):

"I bring a lily, pure and white,  
It had its root in earth;  
But through the dark and clinging mold  
It struggled to its birth."

*Third Girl* (holding bird's egg):

"I bring a dainty robin's egg,  
For, hidden out of sight,  
I know are lovely, silken wings  
To bear it in its flight."

**Recitation.—“The Lord is Risen.”**

“The Lord is risen,” they said,  
“He walks with men to-day;  
A crown of peace he wears,  
A gracious air he bears,  
We met him in the way.”

The Lord is risen indeed,  
Proclaim the news again;  
Is the world awake  
To the words he spake,  
As fresh to-day as then?

The Lord is risen—our Christ!  
He walks with men to-day.  
Sow ye good seed,  
Do a good deed,  
You’ll meet him in the way.—

**Echo Prayer.**

(Asking help to walk with the risen Christ.)

**Easter Offering.**

Little envelopes may be given out a week or two before Easter, on which print “My Easter Gift.” A little ceremony in taking the offering will make it more effective. If the class is small, let each child come forward and deposit his gift. If large, a march may be arranged, either with or without the singing of one of the giving songs.

As each child deposits his gift, let him receive an Easter card or an Easter egg.

Close with the singing of a glad Easter carol, and parting words:

*Teacher.*—“Remember that Jesus Christ, of the seed of David, was raised from the dead.”

*Class.*—“Now is Christ risen from the dead.”

**A Primary Class Catechism.**

1. Who is God? Our Creator and our Father.
2. Where is God? God is everywhere.
3. What is God? God is a Spirit.
4. What has God put into each one of us? A spirit.
5. What is the spirit in us? That which thinks and loves and lives.
6. How long has God lived? God has lived always.
7. How long will he live? Forever.
8. Does God love you? Yes, he loves me and everybody.
9. Does God take care of you? Yes, he takes care of me all the time.
10. What else does he take care of? The birds and flowers, and all living things.
11. What has God given you? Everything I have.
12. What are your eyes for? To see God's works.
13. What are your ears for? To hear good words and sweet sounds.
14. What is your voice for? To sing sweet songs and to speak good words.
15. What are your hands and feet for? To use in all good work.
16. Who gave you your home and friends? The good God.
17. What does God ask you to give to him? My heart.
18. What is it to give God the heart? To love him and to do as he says.
19. What is God's best gift to us? Jesus.
20. Who is Jesus? The Son of God.
21. What is Jesus to us? Our Elder Brother.
22. Why do we call him our Saviour? Because he came to save us from our sins.
23. What is sin? Sin is a sickness of the soul.
24. What will sin do for us? It will kill our souls if we do not get cured.
25. Who can cure us of sin? Only Jesus.

26. Why did God send Jesus to cure us? Because he loved us so much.
27. How did Jesus come? As a little child.
28. What kind of a child was he? A holy child.
29. What did he do when he became a man? He went about doing good.
30. What did he say to the people? "Come unto me."
31. What did he want to do for them? Cure their sin.
32. How did he call children to him? He said, "Suffer the little children to come unto me."
33. What did he do for them? "He took them in his arms and blessed them."
34. How long did Jesus stay on earth? Thirty-three years.
35. Why did Jesus die for us? It was the only cure for sin.
36. How did he die? He was crucified.
37. Who were the enemies of Jesus? Wicked people who loved sin.
38. What did he ask God to do? To forgive his enemies.
39. Does Jesus love you when you are naughty? Yes, he loves me always.
40. What does he hate? He hates sin.
41. What does he want to do? To take it all away.
42. How do we know that he can do this? The Bible says so.
43. How long did Jesus lie in the grave? He rose the third day.
44. Where is Jesus now? He is in heaven and on earth.
45. How is he on earth? By his Spirit.
46. Where does the Holy Spirit live? In hearts that love him.
47. What does the Holy Spirit teach? How to be like Jesus.
48. When will we hear his voice? When we listen for it.
49. Is it always a comforting voice? No, it is sometimes a reproving voice.



50. Who will some day see God? "The pure in heart."  
51. How may a wicked heart be made pure? By letting the Holy Spirit live in it.  
52. Where will the good live forever? In heaven.

### **A Golden Chain of Twelve Links.**

- "Thy kingdom come."  
"Come boldly unto the Throne of grace."  
"Grace, mercy, and peace from God."  
"God is love."  
"Love the truth and peace."  
"Peace shall be upon Israel."  
"Israel shall be saved in the Lord."  
"Lord, I believe."  
"Believe on the Lord Jesus Christ, and thou shalt be saved."  
"Saved in the Lord with an everlasting salvation."  
"Salvation is nigh to them that fear him."  
"Him that cometh unto me I will in no wise cast out."

## MISCELLANEOUS EXERCISES.

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### **The Commandments in Rhyme**

ALL worship be to God alone;  
To graven image bow not down;  
The name of God take not in vain;  
God's holy day keep free from stain;  
To parents be all honor paid;  
Thou shalt not kill, the Lord has said;  
From evil thoughts turn thou away;  
Thou shalt not steal, God still doth say;  
In all thy speech let truth be heard,  
And covet not; 'tis God's own word.

### **A Motion Exercise.**

A little temple of the Lord,  
My *ears* be quick to hear his word,  
My *eyes* to see what I should do,  
My *hands* and *feet* to serve him too,  
My *heart* to be his very own  
Through grace of Jesus Christ, his Son.

### **Recitation.**

What can make  
Pleasant weather?  
Little people,  
All together;  
Let's join hands  
And hearts of love,  
Make our homes  
Like heaven above.—*Set.*

**Recitation for the New Year.**

(By a child holding a seashell.)

My papa said to me one day,  
"If you will listen well,  
A little voice may speak to you  
Within the pearly shell."

And so I said, "Dear little voice,  
This first day of the year,  
Speak while I listen, if you have  
Something for me to hear."

I heard a little beach bird's song,  
The wind, the roaring sea ;  
At last I heard a little voice,  
I knew it was for me.

"Be good, do good, be good, do good,"  
Was all it seemed to say ;  
"Thank you," I said, "for your sweet words,  
To me on New Year's Day."—*From P. L. P.*

**A Concert Recitation.**

Every sinful thought  
Shall be to judgment brought ;  
Every wicked word  
Aloud in heaven is heard ;  
Every act we do  
We must account for, too ;  
Every hour we spend  
Comès nearer to the end ;  
Every passing breath  
Brings us nearer death ;  
Every holy prayer  
For heaven doth us prepare.—*Sol.*

**Old Year and New Year.**

Old Year and New Year—  
It is all God's year;  
His time for sowing,  
His time for reaping,  
His time for growing,  
For rest and quiet sleeping.  
New Year and Old Year,  
Their hoping, regretting,  
Will all turn to God's year,  
With no time for fretting.—*Sel.*

**A Child's Creed.**

I believe in God my Father,  
And Jesus Christ his Son,  
And in the Holy Spirit,  
And that the three are One.—*Sel.*

Dear Lord, of thee three things I pray :  
To know more clearly,  
To love more dearly,  
To follow more nearly,  
Every day.

**Recitation.—Heart Gardens.**

Kind hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits.  
Love is the sweet sunshine  
That warms into life;  
For only in darkness  
Grow hatred and strife.  
Oh, care for the garden—  
Guard, guard it from weeds;  
Fill, fill it with blossoms,  
Kind words and good deeds.—*Sel.*

**Selections to Precede Opening Prayer.**

God is the Lord alone,  
To him be worship given !  
The Lord of little hearts  
Is Lord of earth and heaven.

Lord of the Sabbath,  
Help me to see  
What thou wilt have me  
To do and to be :  
Sabbath and week day  
Make me like thee.

" Seek and find," Jesus saith,  
Hark ! the King of heaven  
Says to every heart to-day,  
" Ask, it shall be given."

Unto the Saviour King,  
My prayer I will make !  
Only one plea I bring,  
" For the dear Christ's sake !"

Blessed Holy Spirit,  
This my prayer, O hear it,  
Give thy light to me !  
That thy truth forever  
I may seek, and never  
Turn away from thee !

Little ones may seek thee, Lord,  
Little hearts may love thy word ;  
Little feet may walk thy ways,  
Little lips may speak thy praise.

I'll try upon God's holy day  
To turn aside from work and play,  
And learn what he would have me be,  
My loving Lord, who died for me !

O Jesus, meek and mild,  
Hear thou a little child,  
Who speaks to thee ;  
Thy blessed grace within,  
A heart all free from sin,  
Give thou to me.

### A Scripture and Song Exercise

Who loves little children ?

"Jesus Christ the same yesterday, and to-day, and forever."

*Sing.* Jesus loves me, this I know,  
For the Bible tells me so ;  
Little ones to him belong,  
They are weak, but he is strong.

*Cho.* Yes, Jesus loves me, etc.

What did Jesus say about children ?

"Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God."

*Sing.* What did our Lord and Saviour say,  
When others wished to drive them away ?  
"Suffer little children to come unto me,  
For of such is the kingdom of heaven."

When should children come to Jesus ?

"Behold, now is the day of salvation."

*Sing.* "Come to Jesus, come to Jesus,  
Come to Jesus just now ;  
Just now come to Jesus,  
Come to Jesus just now.

"He will save you, he will save you,  
He will save you just now ;  
Just now he will save you,  
He will save you just now."

How may we know that Jesus will save us?

He says, "Him that cometh to me I will in no wise cast out."

*Sing.* Jesus loves me, he who died,  
Heaven's gate to open wide;  
He will wash away my sin,  
Let his little child come in.—*Cho.*

How can sin be washed away?

"The blood of Jesus Christ his Son cleanseth us from all sin."

*Sing.* What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me pure again?  
Nothing but the blood of Jesus.

O, precious is the flow  
That makes we white as snow,  
No other fount I know,  
Nothing but the blood of Jesus.

Why should everybody praise the Lord?

"O, that men would praise the Lord for his goodness."

*Sing.* Praise him, praise him, all ye little children,  
He is love, he is love;  
Praise him, praise him, all ye little children,  
He is love, he is love.

Who is preparing a home for his little children?

Jesus said, "In my Father's house are many mansions: I go to prepare a place for you."

*Sing.* In that beautiful place he has gone to prepare,  
For all who are washed and forgiven;  
And many dear children are gathering there,  
"For of such is the kingdom of heaven."

**Recitation.**

(By six little girls. The Scripture should be recited in concert, with appropriate motions.)

*First Girl.* "Little hands, dear Lord, may be  
Lifted oft in prayer to thee."

"Watch and pray, that ye enter not into temptation."—  
Matt. 26. 41.

*Second Girl.* "Little feet may swiftly go  
In the paths of peace below."

"Guide our feet into the way of peace."—Luke 1. 79.

*Third Girl.* "Little eyes may look above,  
Read the story of thy love."

"Mine eyes are ever toward the Lord."—Psalm 25. 15.

*Fourth Girl.* "Little ears may learn to hear  
Jesus' voice, so sweet and clear."

"Mine ears hast thou opened."—Psalm 40. 6.

*Fifth Girl.* "Little lips may praise the Lord ;  
Little lips may speak his word."

"I shall praise thee with joyful lips."—Psalm 63. 5.

*Sixth Girl.* "Little hearts may be made new,  
Good, and right, and pure, and true."

"A new heart also will I give you."—Eze. 36. 26.

**Recitation.**

(Before the offering.)

Little children, come and bring  
Willing gifts to Christ, your King.  
Many offerings, though but small,  
Make a large one from you all.  
Of your pennies God hath need,  
Sinful, hungry souls to feed.  
Listen to his blessed word,  
Gladly share with Christ your Lord.—*Sel.*



**A Little Creed.**

I believe in God above ;  
I believe in Jesus' love;  
I believe his spirit, too,  
Comes to teach me what to do ;  
I believe that I must be  
True and good, dear Lord, like thee.

**Another.**

I believe in God, my Maker,  
And in my Saviour's love,  
And in his Holy Spirit,  
Who came down from above.  
I believe he loves me truly,  
And I should love him, too,  
And always try to please him,  
In all I say or do.

**Mission Band Exercise.**

(For a class of very little ones.)

*First Child.*—In India the papas are very angry when a little girl is born, for there they do not know our loving Saviour, Jesus.

*Second Child.*—In China the papas sometimes sell their dear little girl babies for forty cents apiece ; they would not be so cruel if they knew and loved Jesus.

*Third Child.*—In this Christian land our papas love their little girls dearly, because they believe in the blessed Christ, who said,

*All Together.*—Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven.

*First Child.*—And this is meant for girls as well as for boys.

*All.*—Let us all help send the Bible to the heathen.

—*Little Helpers.*

**Harvest Missionary Song.**

1. The fields are all white, and the reapers are few ;  
We children are willing, but what can we do  
To work for our Lord in his harvest ?
2. We'll work by our prayers, by the pennies we bring ;  
By small self-denials, the least little thing  
May work for our Lord in his harvest.
3. Until, by and by, as the years pass at length,  
We, too, may be reapers, and go forth in strength  
To work for our Lord in his harvest.

—In "*Sacred Songs for Little Singers.*"

**Six Ways of Giving.**

(For a recitation by six little girls.)

1. THE CARELESS WAY.—To give without knowing what it is for.
2. THE IMPULSIVE WAY.—To give only when some sad story is told.
3. THE SELFISH WAY.—To make money by fairs or festivals for missions.
4. THE SELF-DENYING WAY.—To do without something we would like, and give the money that we save.
5. THE SYSTEMATIC WAY.—To give a penny a day, or a certain share of all the money we get.
6. THE EQUAL WAY.—To keep half of all the money I get, and give the other half for missions.—*Sel.*

**Recitation.**

Do good to the heathen who live in Japan,  
Do good to the dwellers in wide Hindostan,  
Do good to the isles of the sea if you can,  
Do good to them all on each foreign shore,  
But don't forget some who are close to your door.—*Sel.*

**Mother's Jewels.**

What are Mother's Jewels, tell me?

Are they rings and pins of gold?

And if so what are they good for?

I have never yet been told.

Where does mother keep her jewels?

Are they very precious, say?

Does she lock them in her bureau?

Does she ever wear them, pray?

Can't you tell me what I ask you?

Did you say that I should guess?

And that I could surely find them,

If I look into her face?

Well, I think her eyes do sparkle,

When she looks up with a smile;

They are sweet and bright and pretty,

And they're shining all the while.

Still you say she has more jewels?

Well, I'll tell you what I guess:

You have heard her call me "Jewel,"

When I get my morning kiss.

Or you've heard her say of baby,

When he laughs and crows and plays,

(I have heard her say it often),

"He's as good as gold to-day."

So, if these are Mother's Jewels,

We must try and keep them bright.

I will tell my little brother,

And we'll try with all our might,

"You are Mother's Jewels also,

And you must remember, too,

That a jewel to be pretty

Must be always bright as new."

—*Emma A. Dobbins.*

**Recitation.**

I'm only a little child,  
But mamma said one day  
The smallest hands some work can do,  
And the youngest heart can pray.  
And O, I am so glad  
To know that this is true,  
That God has in his harvest field  
Something that I can do!  
Some little corner where  
My little hands may glean,  
So I may bring a golden sheaf  
When the grain is gathered in!  
I'm only a little child,  
But Jesus died for me;  
Lord, give me every day new grace,  
To work for love of thee.—*Mrs. Dana.*

**Exercise for Mission Bands and Circles.**

*Question.*—What did Jesus say of God's will concerning children?

*Answer.*—"It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18. 14.

*Q.*—What must we do that the ten million five hundred thousand young people may not perish?

*A.*—"The Gospel must first be published."—Mark 13. 10.

*Q.*—What is the meaning of the word Gospel?

*A.*—"Good tidings."—Luke 8. 1.

*Q.*—What must the ten million young people do themselves to secure eternal life?

*A.*—"Repent, and believe the Gospel."—Mark 1. 15.

*Q.*—How can these youth believe on the Lord Jesus Christ?

*A.*—"By giving earnest heed to the things they have heard."  
—Heb. 2. 1.

*Q.*—What was Christ's command about spreading the Gospel?

*A.*—"Go ye into all the world, and preach the Gospel to every creature."—Mark 16. 15.

*Q.*—What does Paul say about our duty to the heathen?

*A.*—"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10. 14.

*Q.*—What did Christ tell us to teach?

*A.*—"Go and teach all nations, teaching them to observe all things whatsoever I have commanded you."—Matt. 28. 19, 20.

*Q.*—What do the missionaries teach the heathen?

*A.*—"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16. 31.

*Q.*—What did Jesus say about the great work of saving souls?

*A.*—"The harvest truly is plenty, but the laborers are few."—Matt. 9. 31.

*Q.*—What prayer did he tell us to offer for this work?

*A.*—"Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9. 38.

*Q.*—What is the use of missionaries?

*A.*—"To preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and to preach the acceptable year of the Lord."—Luke 4. 18, 19.

*Q.*—What verse in the New Testament is often used as a plea for workers?

*A.*—"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4. 35.

*Q.*—What is the answer of every true child of God when called upon to go as a missionary?

*A.*—"Here am I; send me."—Isa. 6. 8.

*Q.*—What is the object of the Mission Band?

*A.*—"To feed the hungry; give drink to the thirsty; kindness to the stranger; clothing for the needy; to visit those who are sick and in prison."—Matt. 25. 35, 36.

*Q.*—How do we know from God's word that this ought to be the object of the Mission Band?

*A.*—"Whosoever shall give to drink unto one of these little ones a cup of cold water only, shall in no wise lose his reward."—Matt. 10. 42.

*Q.*—How may we keep our circle full?

*A.*—"Go out into the highways and hedges, and compel them to come in."—Luke 14. 23.

*Q.*—How shall we compel them?

*A.*—"Be kind, tender-hearted, forbearing one another in love."—Eph. 4. 32, 2.

*Q.*—What reward have we for being faithful?

*A.*—"To him that soweth righteousness shall be a sure reward."—Prov. 11. 18.

*Q.*—When may we reap our reward?

*A.*—"Be not weary in well-doing: for in due season we shall reap, if we faint not."—Gal. 6. 9.

*Q.*—What will Christ say to us in the last day?

*A.*—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25. 34.

*Q.*—Is this promise to the old or to the young?

*A.*—Christ says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10. 14.

*Q.*—How do we know that we are not to confine our work to our own community?

*A.*—"Blessed are ye that sow beside all waters."—Isa. 32. 20.

*Q.*—When are we to do our work?

*A.*—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11. 6.—*L. N. T.*

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"To give is to live;  
To deny is to die."

**Concert Recitation.**

Loving Jesus, meek and mild,  
Look upon a little child !

Make me gentle as thou art,  
Come and live within my heart.

Take my childish hand in thine,  
Guide these little feet of mine.

So shall all my happy days  
Sing their pleasant song of praise ;

And the world shall always see  
Christ, the holy Child, in me !

*—From Charles Wesley.*

**Recitation for Christmas.**

O, the merry Christmas times,  
Merry voices, merry chimes,  
Merry music in the air,  
Merry sunshine everywhere ;  
Stockings crammed from top to toe,  
Trees with tapers all aglow ;

Aunts and cousins  
Come by dozens,  
Making merry Christmas, O !

O, the blessed Christmas Day,  
What a jolly time for play ;  
Santa brings such lovely toys,  
Dolls for girls, and blocks for boys,  
Candies, books, and cars that go ;  
And beneath the mistletoe

Aunts and cousins  
March by dozens  
To the Christmas dinner, O !

*—Mrs. S. J. Brigham.*

**Recitation.**

The fields are white to the harvest,  
And the laborers are few ;  
Dear child, 'tis the Saviour calling  
To little ones just like you.  
Don't think it beyond your power  
To follow the Lord's commands,  
The sweetest work for the Master  
Is done by the children's hands.

Would you know the delight of living,  
A delight without alloy—  
An all-the-year-round Thanksgiving,  
A heart overrun with joy?  
Then come, and your places, children,  
As dear little gleaners take ;  
Come, work to-day in the vineyard,  
And do it for Jesus' sake.—*Mrs. Dana.*

**A Recitation for Christmas.**

'Twas Christmas week : the wintry light  
Faded to darkness, dull and drear ;  
"These are," I said, half to myself,  
"The shortest days in all the year."

Across our darling's childish face  
Passed the quick shadow of a thought,  
Then suddenly she brightly smiled,  
As though she found the things she sought

And said, "I know the reason why ;  
It's 'cause the little girls like me  
Wish it was Christmas ; so the Lord  
Makes the days shorter purposely !" — *Sel.*



**Responsive Exercise.**

Do you hear those voices sound ?  
List ! the temple courts resound !  
Hark ! a thousand children sing,  
" David's Son, the children's King."

See them fill the courts, a throng—  
Vainly priests forbid their song.  
" Hail ! all hail ! " they shout and sing  
" David's Son, the children's King."

Sacred walls repeat the strain,  
Loud hosannas, glad refrain !  
Jesus hears no sweeter thing,  
" David's Son, the children's King."

Let the chorus still prolong ;  
Jesus Christ approves the song ;  
" Perfect praise " the children bring,  
" David's Son, the children's King."

—*Dr. E. T. Cassel.*

**A Christmas Recitation.**

In a manger lying low,  
O, so very long ago,  
Shepherds coming from afar,  
Following a moving star,  
Found the Christ-child, fair and sweet,  
And they kissed his little feet.

To that manger, rough and old,  
Wise men brought their gifts of gold,  
And adored him with glad voice,  
Saying, " He is come ; rejoice ! "  
And white angels, wondrous fair,  
Watched about the infant there.—*Sez.*

**The Friends of Jesus.**

Of all the twelve apostles  
The gospels give the names ;  
First, Andrew, John, and Peter,  
Bartholomew and James ;  
Matthew and Simon, Thomas,  
Were friends both tried and true ;  
Then Philip, James, and Lebbaeus,  
And the traitor Judas, too.—*Sel.*

**Specimen Blackboard Lessons.**

[Sometimes the thought of the lesson may be impressed by a rhyme. A few specimens of general application are given. Print with colored crayons, using pictures for the *Italicized* words :]

1. My *hands*, my *feet*, my *head*, my *heart*,  
Are of God's *temple* each a part.  
He guards its gates by *night*, by *day*,  
To keep the *serpent sin* away.
2. *Bud* and *blossom* and *leaf* and *fruit*,  
Droop and die with a *worm* at the *root* ;  
*Sin in the heart* of a *child* or *king*  
A *storm* of trouble will surely bring.
3. Little *soldiers*, going to *battle*,  
Choose your *Captain*, choose to-day ;  
Take your *shield*, your *sword*, your *colors*,  
Slay all *evil* in the way.
4. The *altar* and the holy *flame*,  
Our *eyes* may see, our *hearts* may claim,  
Since Christ, our *prophet*, *priest*, and *king*,  
Hears every humble *prayer* we bring.
5. Little *soldier*, take God's *word*,  
Use it as a sharp-edged *sword*,  
Wear it as a *shield* from sin,  
Till the *crown* of life you win.

## Order of Service. No. 1.

[Strike the bell softly three times. At once begin to repeat, children following :]

The bell has struck its one, two, three,  
 "Be still!" is what it says to me,  
 For this is God's most holy day,  
 And I am here to learn his way;  
 So now, with all my heart, I'll seek  
 To hear the words that he will speak.

*Teacher.* The Lord is in his holy temple.

*Class.* Let all the earth keep silence before him.

[All fold hands and bow heads.]

*T.* Dear Lord, bless our Sunday school to-day.

*C.* Amen.

*T.* This is the day which the Lord hath made.

*C.* We will rejoice and be glad in it.

*Singing.* "Praise him, praise him, all ye little children."

103, *Little Pilgrim Songs.*

*Whisper Prayer.*

Lord, help me when I try to pray,  
 Not only mind the words I say,  
 But may I try, with watchful care,  
 To have my heart go with my prayer.

*Prayer.* [All joining in Lord's Prayer at the close.]

*Singing.* "Little Soldiers." 28. *Recitation, Song and Story.*  
*Apostles' Creed.*

*Teacher.* What does our Lord say about giving?

*Class.* "It is more blessed to give than to receive."

*T.* What kind of a giver does the Lord love?

*C.* "The Lord loveth a cheerful giver."

*Concert Recitation.*

We bring our gifts to Jesus,  
 And lay them at his feet;  
 O, give them, Lord, some work to do,  
 Some holy service sweet;

Our hearts, our lives, our offerings take,  
And bless them for our Saviour's sake.

*Offerings.*

*Singing.* "Hear the pennies dropping."

*Birthday Gifts.*

*Concert Prayer.*

Father, fill our days  
With thy love and praise ;  
Then our years shall be  
Given all to thee.

*Motion Exercise.*

Take my hands, dear Jesus, [*Hands outstretched.*]  
Let them work for thee ;  
Never let them idle, [*Drop hands.*]  
Or in mischief be ;  
Let me lift them humbly [*Lift hands.*]  
As thy grace I seek,  
Let me fold them softly [*Fold hands.*]  
As thy name I speak.

*Lesson Taught.*

*Echo Prayer.*

*Closing Hymn.* "Hear us, O Lord."

*Teacher.* "Little children, love one another."

*Dismissal.*

## Order of Service. No. 2.

*Concert Recitation.*

Safely through another week  
God has brought us on our way ;  
Let us now a blessing seek,  
Waiting in his courts to-day,  
Day of all the week the best,  
Emblem of eternal rest.

*Teacher.* Lord, open thou our lips ;

*Class.* And our mouth shall show forth thy praise.

*Praise Song.* "We praise thee, O God."

*Teacher.* Come, let us worship and bow down.

*Class.* Let us kneel before the Lord, our **Maker**.

*Whisper Prayer.*

Before my words of prayer are said,  
I'll close my eyes and bow my head ;  
I'll try to think to whom I pray,  
And try to mean the words I say.

*Prayer.*

*Motion Song.* 24. *Recitation, Song and Story.*

*Concert Recitation.*

Small are the gifts that we can bring,  
But thou hast taught us, Lord,  
If given for the Saviour's sake,  
They lose not their reward.

*Offerings.* "Give, said the little stream."

*Responsive Exercise.*

*Teacher.* For life, and health, and happy days,

*Class.* We praise our loving Lord ;

*T.* For love that leads in wisdom's ways,

*C.* We praise our loving Lord ;

*T.* For this dear friend, so kind and true,

*C.* We praise our loving Lord ;

*T.* That she may know and serve thee, too,

*C.* We *pray* our loving Lord.

*Birthday Gifts.*

*First Psalm.*

*Lesson Taught.*

*Echo Prayer.*

*Singing.*

*Teacher.* The Lord watch between thee and me,

*Class.* When we are absent one from the other.

*Dismissal.*

**Order of Service. No. 3.**

*Singing.* "Little children, praise the Lord." *Cook's*

*Primary Songs.*

*Teacher.* Praise waiteth for thee, O God, in Zion.

*Class.* Unto thee shall all flesh come.

*T.* Serve the Lord with gladness.

*C.* Enter into his gates with thanksgiving.

*Responsive Exercise.*

*Teacher.* For air and sunshine, pure and sweet,

*Class.* We thank our heavenly Father ;

*T.* For grass that grows beneath our feet,

*C.* We thank our heavenly Father ;

*T.* For flowers that all around us bloom,

*C.* We thank our heavenly Father ;

*T.* For birds that sing in joyful tune,

*C.* We thank our heavenly Father ;

*T.* For leafy trees, with fruit and shade,

*C.* We thank our heavenly Father ;

*T.* For things of beauty he has made,

*C.* We thank our heavenly Father ;

*T.* For daily blessings, full and free,

*C.* We thank our heavenly Father ;

*T.* For all his care o'er you and me,

*C.* We thank our heavenly Father ;

*T.* For Jesus Christ, the children's Friend,

*C.* We thank our heavenly Father ;

*T.* For life in him that knows no end,

*C.* We thank our heavenly Father.

*Words about Prayer.*

*Teacher.* Seek ye the Lord while he may be found.

*Class.* Call ye upon him while he is near.

*All.* Thy face, Lord, will I seek.

*Prayer.*

*Singing.* "Little Drops of Water." 74. *Recitation, Song*

*and Story.*

*Offerings.*

*Concert Recitation.*

Let all my days  
Be full of praise;  
Let all my years  
Be free from fears;  
Let all I have  
Be truly thine,  
Then, blessed Lord,  
Thou wilt be mine !

*Birthday Gifts.*

*The Children's Creed.* "I believe in God the Father."  
Said or sung.

*Quieting Exercise.*

We will all rise up together,  
We will all sit down together,  
We will mind the rule of the Sunday school,  
And all rise up together.

We will raise our hands together,  
We will fold our arms together,  
We will mind the rule of the Sunday school,  
And all sit down together.

We will sit up straight together,  
We will place our feet together,  
We will mind the rule of the Sunday school,  
And all keep still together.

*Lesson Taught.**Echo Prayer.*

*Closing Hymn.* "God be with you till we meet again."

*Teacher's Parting Words.* Little children, keep yourselves from idols.

*Dismissal***Order of Service. No. 4.**

*Teacher.* I was glad when they said into me,

*Class.* Let us go into the house of the Lord.

**T.** Blessed are they that dwell in thy house.

**C.** They will be still praising thee.

*Whisper Prayer.*

Look, dear Lord, upon thy children,

Hear us as we try to pray ;

Fill our hearts with peace and gladness,

On this holy Sabbath day.

*Praise Song.* "Why Not I?" 62. *Recitation, Song and Story.*

*Twenty-third Psalm.*

*Teacher.* Who watcheth o'er us day by day ?

*Class.* God, our heavenly Father ;

*T.* Who heareth little children pray ?

*C.* God, our heavenly Father.

*Prayer.*

*Singing.*

*Concert Recitation.*

We'll work by our prayers, by the pennies we bring

By small self-denials ; the least little thing

May work for our Lord in his harvest.

*Offerings.*

*Birthday Gifts, preceded by Recitation.*

Little minutes make the hours,

Hours grow into days,

Days climb up into the years,

Glad with happy praise ;

All the days and all the years

God to us hath given,

If we give them back to him

He will give us heaven.

*Motion Exercise.*

"Two little *eyes* to look to God,

Two little *ears* to hear his word,

One little *tongue* to speak his truth,

One *heart* to give to him now in my youth.



Two little *feet* to walk in his ways,  
Two *hands* to work for him all my days;  
Take them, dear Jesus, and let them be  
Always obedient and true to thee."

*Lesson Taught.*

*Echo Prayer.*

*Closing Hymn.* 107. *Recitation, Song and Story.*

*Teacher.* The Lord bless thee and keep thee.

*Class.* The Lord make his face to shine upon thee.

*T.* The Lord lift up his countenance upon thee, and give thee peace.

*Dismissal.*

### Order of Service. No. 5.

*Teacher.* What is God's word about the Sabbath?

*Class.* "Remember the Sabbath day to keep it holy."

*T.* What is God's word about Jesus?

*C.* "Jesus Christ came into the world to save sinners."

*T.* What did Jesus say about little children?

*C.* "Suffer little children to come unto me."

*Concert Recitation.*

I am glad my blessed Saviour  
Was once a child like me,  
To show how pure and holy  
His little ones might be;  
And if I try to follow  
His footsteps here below,  
He never will forget me,  
Because he loves me so.

*Singing.*

*Teacher.* Unto thee will I lift up mine eyes,

*Class.* O thou that dwellest in the heavens.

*Whisper Prayer.*

Thou, O Lord, art King of heaven,  
Yet a little child may come,  
Bring thee love, and praise, and worship,  
Find within thy heart a home.

*Prayer.* [All joining in the Lord's Prayer.]

*Singing.*

*Recitation of Golden Texts, Psalm, or Catechism.*

*Singing.* "Penny Song," or class recitation.

Now while we are little,  
Pennies are our store,  
But when we are older,  
Lord, we'll give thee more.

*Offerings.*

*Review, and Golden Text.*

*Motion Song or Exercise.*

*Lesson Teaching.*

*Echo Prayer.*

*Singing.*

*Closing Sentences.*

*Teacher.* Lift up your hands in the sanctuary,

*Class.* And bless the Lord,

*T.* The Lord that made heaven and earth bless thee out of  
Zion.

*Mizpah.*

### Order of Service. No. 6.

*Teacher.* Praise ye the Lord.

*Class.* Sing unto the Lord a new song.

*T.* Let the children of Zion be joyful in their King.

*C.* Let the heart of them rejoice that seek the Lord.

*Concert Prayer.*

Our Father in heaven,  
Revered be thy name ;  
May thy sacred kingdom  
Be always the same ;  
O give, we beseech thee,  
Our sweet daily bread,  
For 'tis by thy kindness  
That all will be fed.

O, may we be pardoned  
 Each folly and sin,  
 May we through forgiveness  
 Let love enter in ;  
 Keep us from temptation,  
 From weakness of men ;  
 Let this be our prayer,  
 O Lord, to the end.

*Singing.* Creed or Song (*Songs for Little Folks*, page 52).  
*Review and Golden Text.*

*Teacher.* Whom should we love best of all ?

*Class.* The Lord our God.

*T.* And whom next ?

*C.* Our neighbor.

*T.* What is the Golden Rule ?

*C.* "Do to others as you would have others do to you."

*T.* What did Jesus say about giving ?

*C.* "It is more blessed to give than to receive."

*Offerings.*

*Recitation.*

Gladly now our gifts we bring  
 To our holy Saviour King ;  
 Bless them, Lord, and let them be  
 Silent messengers for thee.

*Psalm, Catechism, or Golden Texts.*

*Motion Song.*

*Lesson Teaching.*

*Echo Prayer.*

*Singing.*

*Teacher.* The Lord is my light and my salvation.

*Class.* Whom shall I fear ?

*T.* The Lord is the strength of my life.

*C.* Of whom shall I be afraid ?

*T.* Surely goodness and mercy shall follow me all the days of my life.









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